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The Living Church

VOL. XLVI. MILWAUKEE, WISCONSIN.—NOVEMBER 4, 1911. NO. 1

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TRANSITION.

The dawn, child of night, becomes radiant day,
And the Heavens broad banners of light display;
But, wistful, a moon is dying.

A clear streamlet is merged in the mighty sea,
And exultantly sings; but a drooping tree
Where the brook once strayed is sighing.

And the boy attains unto manhood's estate,
But the heart of a mother, though proud and elate,
For a little child is crying.

HARRIET APPLETON SPRAGUE.

AFTER HIS LIKENESS.

BY ZOAR.

DID you ever, dear reader, finish a piece of work on which you had put all the skill of which you were capable, and—although you were conscious of having done your best—winced afterward under a sense of undeserved praise, at the admiration of friends, because you realized so deeply how far from perfection the work was after all? This is sure to be felt in every true striving for an ideal, but perhaps nowhere more keenly than in the vast realm of art, even though it may be in its most humble branches.

To anyone, for instance, who, having seen in priceless manuscripts, the wonderful illuminated work done in the early centuries by the religious artists in the monasteries, and who, feeling a responsive chord within, attempts the A. B. C. of such work, the lesson must soon come home that work as he may, he will never reach that perfection for which he is longing. True, at first (ere he knows better, for we are all children in more things than one), he may feel a tinge of satisfaction in his more or less clumsy attempts, but as the beauty of the old illuminations is revealed more and more clearly, his now seeing eyes, trained as they are by each new effort of his to reproduce them, see also the imperfections of his own work more glaringly which seem to taunt him with a sense of his own powerlessness. The exclamation of his friends: "How beautifully you do such work!" is not accepted, as it would have been in earlier days, for he knows too well how short from the mark he has fallen in his attempt to copy a perfect model.

And is not something akin to this felt in our spiritual experience, in our attempt to copy the Master's likeness in our own little life? As we took the first steps toward the great goal, we were ready enough to accept the commendation of our friends: "How good you are!" but, as the perfect beauty of the Model revealed itself more and more clearly in the brightness and the purity of His own light, we became more conscious that unaided, our poor attempts were more or less of a failure in even the simplest lines, and we recognized then the impossibility of reproducing such a likeness in this sinful nature of ours. Then indeed was no room left for self-satisfaction.

We know now that strive as we may, we cannot reach perfection, until at last we shall awake in His likeness and be satisfied with it—that likeness which a lifetime of honest and persevering endeavor can but dimly outline in us, and yet which alone is worth striving for, because we know that when He shall appear, we shall be like Him, for we shall see Him as He is.

"IT IS A good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—*Selected.*

REVISION OF THE HYMNAL.

THE Joint Commission of General Convention on the Revision of the Hymnal has, for the second time, made the request that suggestions should be made by Churchmen as to what hymns may properly be omitted from the Hymnal, in order that it may first discover how much present matter may safely be omitted, before taking up the question of what additions may be made. In our judgment, every facility should be given to the Commission to ascertain the mind of the Church in a matter of this sort, and we are glad, for our part, to tender a few suggestions for what they may be worth.

We suggest, first, that the form of the Hymnal be so changed as to bring what may be termed the classics of hymnology, together with a small selection of hymns for the seasons and for special occasions, into the Hymnal proper, and relegate everything else into an appendix. The Hymnal proper would then consist of not more than two or three hundred pages, and would be complete in itself. We should provide by Canon for its separate publication, apart from the appendix. In that way we should have an official Hymnal sufficiently complete to serve all the ordinary purposes of small churches, and one that could be published and circulated, with and without music, at a very low cost. If a Hymnal of this sort with music could be obtained at the price of the new *Mission Hymnal* (25 cts.), it could be placed in the pews, and would do more to restore congregational singing to a Church in which the people generally are silent as mutes during the singing of the hymns, than could all the sermons that could be preached.

Then, secondly, we should provide an Appendix, in which should be found a full complement of such hymns as are less generally sung. The Appendix might easily be larger than the Hymnal itself, and should contain a variety of new hymns and of those older hymns that have not come into general use. Churches able to afford a reasonably complete collection of hymns would then procure the *Hymnal with Appendix;* and the numbering of hymns in the Appendix would begin where it left off in the smaller book. We should thus have a small and a large collection of hymns, but no confusion as to numbers.

Thirdly, we should make explicit provision in the canons for the permissive use of hymns not contained in the Hymnal or the Appendix. Canonists at the present time disagree as to whether it is lawful to use other hymns in our churches than those contained in the Hymnal, and no one can defend the ambiguity of the present canon. By giving explicit recognition to the liberty to select other hymns, we should facilitate the introduction of new hymns into our churches which, gradually becoming known through voluntary use, would thus be tested and some of them would ultimately find their place in the Hymnal itself, at future revisions.

Two objections may be raised to this proposal. One is that it might lead to the use of false doctrine in hymns. Granted that this would be possible, we should suppose that if the reverend clergy could be trusted to write their own sermons, they might equally be trusted to pick out their own hymns. If false doctrine were inculcated in any such hymns, it would at least be less dangerous than if it were taught in a sermon, and we have that risk now. As a matter of fact, we have little fear of this possibility, and the Church would in no sense be committed to such false doctrine if here and there a rector showed the bad taste to introduce it under the guise of a hymn. The clergy should be held responsible for the hymns sung in their churches.

The second, and less improbable, contingency, is that unworthy music would be sung. This, in our judgment, would adjust itself by usage. Worthy and unworthy music are relative terms, and if such compositions as are rightly included in the new Mission Hymnal are to be used in our churches at all on any occasions, they may properly appear in the authorized Hymnal itself. Of course we take the risk of bad taste in the selection of hymns. We take the same risk of bad taste in the use of language in sermons. Practically we cannot get away from such risks, if we are to trust the clergy at all.

The whole question is whether there is any such necessity for uniformity in hymn singing as to require the exclusive use of one Hymnal. We do not feel that there is. Under the larger interpretation of our present law, several unauthorized Hymnals are in use among us to some small extent, and we have no knowledge of any unworthy compilation being in use in any church from the Atlantic to the Pacific, nor do we believe that the danger of introduction of unworthy compilations is sufficiently real to require serious consideration. An authorized Hymnal that is small and inexpensive would obtain practically universal introduction into our churches on its merits and through a sense of loyalty to the expressed authorization of the Church.

As a step toward the compilation of a book of this character we suggest the omission from the Hymnal proper, of the following hymns, some of which, with a reasonable selection of other and newer hymns, might appear in the Appendix; and this list will show how large a number of the hymns in our present collection may be said not to have attained the rank of classics. Few of them would be missed by the choirs of the smaller churches; many would be missed by nobody:

3 Come, my soul, thou must be waking,
4 Every morning mercies new
5 O Jesu, crucified for man,
7 The day is gently sinking to a close,
8 The radiant morn hath passed away,
9 Holy Father, cheer our way
10 The sun is sinking fast,
14 At even, ere the sun was set,
17 Saviour, breathe an evening blessing,
20 Now from the altar of our hearts
23 Our day of praise is done;
26 Come, let us all with one accord
27 Welcome, sweet day of rest,
29 With joy we hail the sacred day,
30 To Thy temple I repair;
33 Almighty Father, bless the word
40 Wake, awake, for the night is flying:
41 Hark! a thrilling voice is sounding;
42 Oh, quickly come, dread Judge of all;
46 O'er the distant mountains breaking
47 Hark! the glad sound! the Saviour comes,
57 Sing, oh, sing, this blessèd morn;
61 Hark! what mean those holy voices
64 When from the East the wise men came,
67 Songs of thankfulness and praise
69 Within the Father's house
70 Glory to Thee, O Lord,
71 Fierce was the storm of wind,
72 Not by Thy mighty hand,
74 In exile here we wander:
75 Lord of the hearts of men,
77 Thou, Who on that wondrous journey
78 Lord! Who throughout these forty days,
80 Awhile in spirit, Lord to Thee,
84 O Thou, the contrite sinners' friend,
85 O Jesu, Saviour of the lost,
86 O Thou that hear'st when sinners cry,
87 With broken heart and contrite sigh,
92 O Thou, Who through this holy week
93 Go to dark Gethsemane,
95 Lord Jesus! when we stand afar,
98 Sing, my tongue, the Saviour's battle,
106 In His own raiment clad,
108 The grave itself a garden is,
113 Christ is risen! Christ is risen!
114 Christ the Lord is risen again;
117 He is risen, He is risen;
119 Lift up, lift up your voices now!
120 Morn's roseate hues have decked the sky;
124 Sing, with all the sons of glory,
125 Hark! ten thousand voices sounding
127 Christ our King to heaven ascendeth,
128 Hail the day that sees Him rise
129 The eternal gates lift up their heads,
131 O Saviour, Who for men hast trod
132 Our Lord is risen from the dead;
134 To Thee, O Comforter divine,
135 Come to our poor nature's night
136 Spirit of mercy, truth, and love,
137 O Holy, Holy, Holy Lord,
138 O God of life, Whose power benign
140 Hark! the loud celestial hymn,
142 Sound aloud Jehovah's praises,
174 From all Thy saints in warfare, for all
187 To Thee our God we fly
188 Christ, by heavenly hosts adored,
190 Lord of the harvest, Thee we hail!
191 To Thee, O Lord, our hearts we raise
202 Across the sky the shades of night
205 From glory unto glory! Be this our joyous song;
206 Father of heaven, Who hast created all
208 O Father, bless the children
209 In token that thou shalt not fear
210 Stand, soldier of the cross,
211 O God, in Whose all-searching eye
212 The cross is on our brow,
213 Holy Spirit, Lord of love,
214 Draw, Holy Ghost, Thy sevenfold veil
215 Holy Spirit, Lord of glory,
216 Thine forever! God of love,
217 Witness, ye men and angels; now
218 O happy day, that stays my choice
222 Jesu, to Thy table led,
223 O Bread of Life from heaven,
226 Saviour, Who didst come to give
232 O Holy Jesu, Prince of Peace!
233 According to Thy gracious word,
234 I am not worthy, holy Lord,
235 Shepherd of souls, refresh and bless
241 Blessing, honor, thanks, and praise,
245 Let no hopeless tears be shed,
246 Safely, safely gathered in,
251 Look from Thy sphere of endless day,
255 Hasten the time appointed,
256 Souls in heathen darkness lying,
258 Lord, a Saviour's love displaying,
259 Arise, O Lord, and shine
262 Lord of the harvest, it is right and meet
264 Speed! Thy servants, Saviour, speed
266 Oh, that the Lord's salvation
267 Wake, harp of Sion, wake again
269 Fountain of good, to own Thy love
270 Lord, lead the way the Saviour went,
271 O God of mercy, God of might,
272 O Thou through suffering perfect made,
273 Thine arm, O Lord, in days of old
274 Thou to Whom the sick and dying
275 O God of mercy! hearken now:
276 O Thou, Who madest land and sea,
277 Thou Who with dying lips
278 O Lord, our strength in weakness,
279 When, doomed to death, the apostle lay
280 God of the prophets! Bless the prophets'
281 Lamp of our feet, whereby we trace

282 Lord, Thy Word abideth,
286 Bow down Thine ear, almighty Lord,
287 Father of mercies, bow Thine ear,
290 Heavenly Shepherd, Thee we pray
291 O Lord of hosts, Whose glory fills
292 In the Name which earth and heaven
293 O Thou, in Whom alone is found
294 Christ is our corner-stone,
295 Thy Temple is not made with hands,
296 Jesu! where'er Thy people meet,
297 Come, Jesus, from the sapphire throne,
298 God of love, our Father, Saviour,
299 Lift the strain of high thanksgiving!
300 Spirit of truth, we call
301 Lord of life, of love, of light,
302 O Thou, in Whom Thy saints repose,
303 Raised between the earth and heaven,
304 Angel-voices, ever singing
305 O Lord, be with us when we sail
310 O Mighty God, Creator, King,
313 Lord of all being; throned afar,
314 Oh, who like Thee, so calm, so bright,
315 Where'er have trod Thy sacred feet,
320 All praise to Thee, eternal Lord,
326 O very God of very God,
328 Lord of all power and might,
330 Blow ye the trumpet, blow!
332 God of mercy, God of grace,
334 My soul with patience waits
337 Oh, help us, Lord; each hour of need
338 O gracious God, in Whom I live,
341 Jesus, my Saviour, look on me,
347 Sinful, sighing to be blest;
349 Out of the deep I call
350 Jesu, Lord of life and glory,
351 Have mercy, Lord, on me,
352 In mercy, not in wrath,
353 My God, permit me not to be
354 Lord, when we bend before Thy throne,
355 Saviour, Whom I fain would love,
356 Heal me, O my Saviour, heal;
360 O Jesu! Lord most merciful,
361 Christ, the Life of all the living,
367 Jesus, our risen King,
370 Triumphant Lord, Thy work is done,
372 The Head, that once was crowned with thorns,
379 Come, gracious Spirit, heavenly Dove,
380 Come, Holy Ghost, Creator blest,
384 God, my Father, hear me pray,
390 Oh, what, if we are Christ's
391 Let saints on earth in concert sing
409 The roseate hues of early dawn,
410 Blest are the pure in heart,
411 Shepherd, with Thy tenderest love,
413 The God of love my Shepherd is,
415 Call Jehovah thy salvation,
416 A tower of strength our God doth stand,
417 O God of Bethel, by Whose hand
419 It is not death to die;
420 Jesu, still lead on,
422 Lead us, O Father, in the paths of peace;
424 O Light, Whose beams illumine all
425 Thou art the Way, to Thee alone
426 We walk by faith, and not by sight;
428 O Thou, Who hast at Thy command
429 My God, accept my heart this day,
430 Jesu, Thou joy of loving hearts!
431 O love that casts out fear,
435 Eternal God, we look to Thee,
436 Laboring and heavy laden,
439 Oh, for a heart to praise my God,
440 Oh, for a thousand tongues to sing
446 Shepherd of tender youth,
447 Come, let us join our cheerful songs
451 To our Redeemer's glorious Name
455 O God of God! O Light of Light!
463 All praise to Him Who built the hills;
465 God, my King, Thy might confessing,
475 Magnify Jehovah's Name;
479 Oh, with due reverence let us all
480 For Thee, O God, our constant praise
484 We love the place, O God,
486 Like Noah's weary dove,
493 Oh, 'twas a joyful sound to hear
499 Almighty God, Whose only Son
501 A charge to keep I have,
502 Heirs of unending life,
504 My soul, be on thy guard!
508 Am I a soldier of the cross,
512 Rise, my soul, and stretch thy wings,
532 With gladsome hearts we come
533 Come, praise your Lord and Saviour
536 We come, Lord, to Thy feet
537 Glory to the Blessèd Jesus!
538 All my heart this night rejoices,
539 Joy fills our inmost hearts to-day!
541 Now a new year opens,
542 Saw you never, in the twilight,
543 Lamb of God, for sinners slain;
546 Great Creator, Lord of all,
547 Glory to the Father give,
548 God Almighty, in Thy temple
549 King of glory! Saviour dear!
551 God of mercy, throned on high,
552 Loving Shepherd of Thy sheep,
554 Come, Christian children, come and raise
555 Gracious Saviour, gentle Shepherd,
556 Heavenly Father, send Thy blessing
557 When in the Lord Jehovah's Name,
559 Hosanna! Raise the pealing hymn
560 Hosanna we sing, like the children
563 Saviour! teach me, day by day,
564 Dear Jesus, ever at my side,
569 Fair waved the golden corn
571 Great Shepherd of the sheep,
572 Lord, Thy children guide and keep,
574 Grant us, O our heavenly Father,
575 O Lord, the Holy Innocents
578 God in heaven, hear our singing!
583 Work, for the night is coming,
587 Shine Thou upon us, Lord,
588 Through Him, Who all our sickness felt,
589 Lord, I hear of showers of blessing,
590 To-day Thy mercy calls us
591 When at Thy footstool, Lord, I bend,
593 There is a fountain filled with blood
594 Only one prayer to-day,
595 Turned by Thy grace, I look within
596 The Spirit, in our hearts,
598 Ashamed of Thee! O dearest Lord,
600 Jesus, my Lord, my God, my all,
604 Thy life was given for me!
605 I lay my sins on Jesus,
607 Love of Jesus, all divine,
608 Lo! the voice of Jesus
609 When the weary, seeking rest,
610 O holy Saviour, Friend unseen.
611 Jesus, merciful and mild,
612 Oh, the bitter shame and sorrow,
613 Prince of Peace, control my will:
614 Lord Jesus, think on me,
617 Glory be to God the Father!
618 Revive Thy work, O Lord,
619 Call them in! the poor, the wretched,
620 Onward, Christian! though the region
621 Days and moments quickly flying
622 My hope is built on nothing less
624 My God, I thank Thee, Who hast made
625 Jesus, Thy boundless love to me
626 "My times are in Thy hand":
627 O love divine, that stooped to share
628 Though faint, yet pursuing, we go on our way;
629 We would see Jesus; for the shadows lengthen
630 Thou knowest, Lord, the weariness and sorrow
631 With tearful eyes I look around;
632 Thy way, not mine, O Lord,
633 I do not ask, O Lord, that life may be
635 Lord Jesus, by Thy Passion,
636 How firm a foundation, ye saints of the Lord,
638 When, streaming from the eastern skies,
639 Forth in Thy Name, O Lord, I go,
640 My Father, for another night
644 Great God, to thee my evening song
645 The day is past and gone;
647 Hear our prayer, O Heavenly Father,
648 To Sion's hill I lift my eyes,
650 Jesus, my strength, my hope,
651 Come, my soul, thy suit prepare;
653 My God, I love Thee; not because
654 More love to Thee, O Christ!
655 No change of time shall ever shock
657 When all Thy mercies, O my God,
658 Thou hidden love of God, whose height,
659 The Lord my pasture shall prepare,
662 Let me with light and truth be blest;
663 O Thou, from Whom all goodness flows,
664 My Spirit, on Thy care,
665 Lord, it belongs not to my care
666 Jesus, I live to Thee,
668 Whate'er my God ordains is right;
669 Sovereign ruler of the skies,
671 While Thee I seek, protecting Power,
676 One sweetly solemn thought
677 As, when the weary traveller gains

THE feeling after those orderly arrangements for conserving the finer emotions of the human heart, which the Church has always made in her Christian Year, is pathetically shown in an act of the last legislature of the state of Michigan fixing upon September 30th as "Memory Day," to be devoted to the care of cemeteries and the decoration of graves with flowers.

"Memory Day" in Michigan

What is this but the yearning for the sacred memories of All Saints' Day and of its correlative, All Souls'? The human mind craves that memory of the dead which the Church makes sacred on a day set apart for its cultivation; and where the people lose sight of the spiritual wealth that the Church has in store for them, they are deprived of something that is of inestimable value in their lives.

The State can give them a day in which to decorate graves that contain only decimated dust. But the Church gives them a day in which they may dwell upon the continued *life* of those whose bodies have been laid to rest. Death ends the citizenship in the State; it only exalts the membership in Christ and the Church. The State commemorates death; the Church, life, wherein the living and dead are "knit together in one communion and fellowship in the mystical body of Christ our Lord." Which is the more comforting commemoration?

What the people of Michigan need is not an act of the legislature to give them the lower commemoration, but an act of faith to give them the higher.

THE Chinese appear to be solving some problems that appear insoluble to the western mind, particularly in America. The enclosed paragraph from the New York *Times* of October 18th suggests one such solution:

Chinese Remedy For Grafting

"The revolutionists' determination to end the regime of official graft was brought sharply to attention to-day by the execution of an officer who had been appointed to collect funds for the rebel cause. He was caught in an attempt to divert some of the money to his own pocket, and was promptly beheaded."

ANSWERS TO CORRESPONDENTS.

ADVENT.—(1) (2) The Thirty-nine Articles are to be accounted according to the explanation made with the first set of Articles in England, that they were "to establish Christian quietness." They are to be interpreted as comprehensively as their language will permit, having been set forth for the purpose of reconciling parties in Tudor England. (3) Neither clergy or laity make personal subscription of them, and they are to be accepted as a whole rather than (as in the case of the Creeds) as though each clause were to be held *de fide*.—(4) Hallowe'en customs may probably be traced back to the German Walpurgis night, the tradition being that the spirits of the departed have special play on the eve of All Saints'.—(5) We see no reason why social festivities in Church

[*Continued on Page* 8.]

TRAVEL PICTURES.

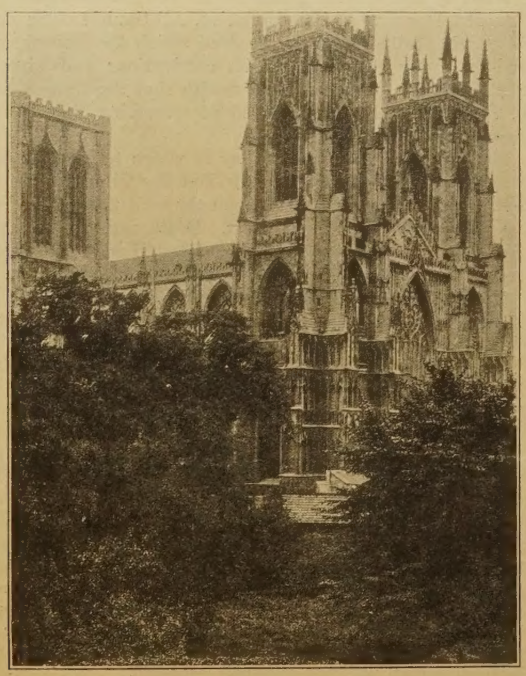
V.

I PROMISED a glimpse of York before we should cross the Channel together: so here it is. But as you read it you will realize that it was prepared for English eyes first. Sebastian and I were bidden to "the Residence" by the most hospitable and enthusiastic of Cathedral clergy early in August; and when we made our departure it was proposed that "An Impression of York" be written for the *Arch-Diocesan Gazette* by one of the American visitors. Of course one had to suppress much he would have liked to say, for fear of being too personal. But, as it stands on the English pages, you shall have it, with certain pictures from my own camera added.

AN IMPRESSION OF YORK.

When one sees the hurrying traveler point his kodak at the vast front of some august Cathedral for a snap-shot, the incongruity brings a smile. Painters and etchers have toiled long to reproduce an adequate picture of that mighty fane; and here is one who hopes to succeed with a lens, a film, and one-hundredth of a second! But, after all, though a snap-shot does not equal the artist's picture produced with laborious exactitude and sympathetic vision, it has a certain value of its own, for the maker of it at least; and sometimes the camera shows details that the painter overlooks; all of which is an apology for this article, written by command of a hospitable dignitary.

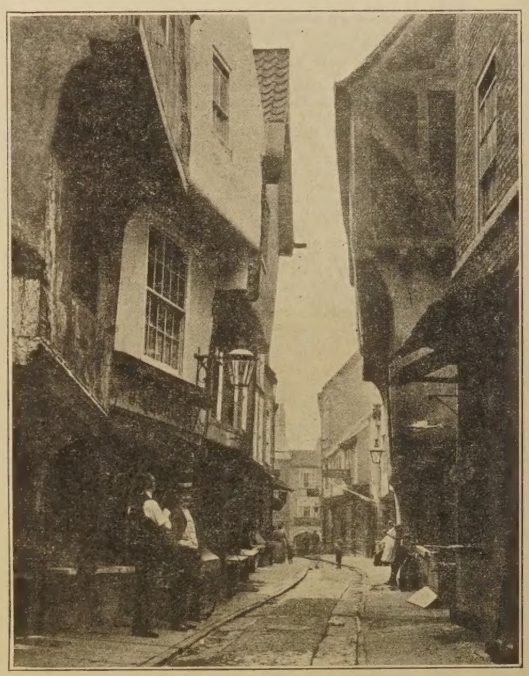
Mark Tapley comments upon the name of New York as doubtless given because it was so exactly unlike Old York! One reason why Americans flock to Old York is that it is so different from what we have at home. A walled city, with Roman remains, where a castle still shelters soldiers; narrow streets whose antique house-fronts incline towards each other as if bent beneath the weight of years; a ruined abbey (which one of our great architects calls the most ideal in England); and a thousand memories evoked by the mere name, from British Evrauc down to White Rose times and the holy martyred sovereign who bore so long the title Duke of York: America has nothing like that. But to an American Catholic, York



YORK MINSTER.

is the minster chiefly, seat of the northern Metropolitan; and his feet carry him there first of all, even as he thinks of everything else in relation thereto. Years ago I made my first visit to York, kneeling in the choir between the two dearest and best of comrades; and as we walked round the walls in the sunset glory, it was always towards the minster that we turned our faces, conscious of our own part in it as inheritors of the faith of Paulinus and Wilfrid, of William and Wolsey. When a civil vicar opened the gate of his garden and showed us that there were Roman tiles built up in that portion of the wall which enclosed it, we envied him his *angulum cum libro* more than his living; and it was pleasant at night, lodged in Petergate, to hear the minster bells sounding the hours and to fancy what ears had heard that melody since first it began to peal. In memory of that first visit, a large picture of the Cathedral hangs in my entrance hall, with an old print of St. Margaret's, Walmgate, for companion; and in dreams I see the red-tiled roofs of the ancient city and its encircling walls.

But it is quite a different point of view to find one's self at home inside the Residence garden; to look out from bedroom windows upon the great central tower in the glory of early morning; and to find a recognizing gleam in the verger's eye as he shows one to the same stall day by day. While I reärrange my memories of a happy week, I find certain pictures standing out most clearly. *Verus decanus incessu patuit.*



OLD STREET, YORK.

The grave, sweet, reverent stateliness of that gracious and venerable figure, for a generation presiding among his brethren under the crossed keys of St. Peter, is not to be forgotten, whether seen crossing the greensward, or worshipping at the altar, or delighting his guests with recollections of all the notables for half a century at the deanery dinner table. Our Deans for the most part are hustling young men, who combine a dozen executive functions and have small leisure for study. It must be so; and yet one envies the older order a little.

But mere tradition is not always admirable. When David put the Ark of God upon a cart he was following the tradition of Philistia; but he should have gone further back to the "Ornaments Rubric" of Mosaic times. So, I confess, I mourn a little at High Matins as the most conspicuous (not the chief) service, whether on week-days or Sundays. Admirable as a monastic exercise, it is too complicated, too long-drawn, demands too much intellectual attention ever to be a service for the people. A long selection from the Psalter (specially when sung to Anglican chants that the congregation can never learn) and two long lessons, with the canticles and the anthem, put a strain upon the attention even of the clergy. What, then, of the average layman, literate or otherwise? It is much that the daily Eucharist has its place at the minster and in so many parish churches under its shadow; but what a cause for joy when the choir shall be crowded at the Lord's own service, and the Pure Offering be offered with all the proper accessories of glory and beauty!

Americans are sometimes reproached as too utilitarian; unjustly, I believe, since more than any other visitors to England's shrines, they are moved by the sentiment of the place. But *dulce* and *utile* can be combined; and we do grieve when we find them separated. I confess that it seemed a pity to find the glorious nave of the minster so little used, except as a show-place of ancient glass and carving; and I wondered whether the Cathedral clergy might not take turns, twice a day, in telling something of the spiritual significance of all

to the crowds of visitors, making the circuit of the nave, and ending with an appeal that those who visit the material fabric should seek to be upbuilt in the spiritual edifice, which is God's building.

Almost more than the minster the old parish churches moved me. St. Margaret's, Walmgate, set amid such poverty as my own country knows not anywhere; Holy Trinity, Goodramgate, almost deserted, yet with a sunny-faced little girl playing on the bit of grass that shows green among the tumbling tombstones, and kneeling with me in ready, confident friendship, before the altar within; Holy Trinity, Micklegate, St. Martin-cum-Gregory—those and others stand out vividly in my memory. Yet more clearly I recall the ride in the Sunday afternoon peace over to Nun-Monkton; the remote little village, with its deserted mansion (haunted, so they told us, by the murdered Cavaliers whose execution its garden saw) and its exquisite thirteenth century church, so admirably preserved as to be, not a monument of something dead and buried, but a living center of spiritual forces. Perhaps for the first time in all its seven hundred years, it echoed to American voices from lectern and pulpit. The preacher will not forget the occasion, whether the hearers remember his sermon or not. So, too, stands out the walk across green fields to Bishopthorpe, the cheerful ferrywoman volunteering much information about "'Is Grace" and the young footman, reciting his tale with special emphasis upon the romantic history of that Archbishop who was a tailor's son, and "whose father got money enough together to get him ordained"!

English people have a habit of dispraising themselves as cold and formal and reserved. Some of them may be; but those I know are all of the other sort, and York added many to my gallery of warm-hearted, cordial, unconventional English acquaintances. (Perhaps they reserve all their austerity for one another, and show their best selves to Americans; though I confess it is a little daunting to be told: "Really I should never have thought you were an American, you don't talk through your nose!" As if one were to say: "I should never have taken you for an Englishman, you don't drop your h's.") But only my impression of York has been demanded, not my impression of York's inhabitants, so I forbear. Be sure, however, that the stream of American visitors bears back to the great republic, memories of every courtesy shown, every hospitality offered, with the hope of returning them when you afford the opportunity; and all such personal relations of friendliness help much to strengthen that Anglo-American understanding which, please God, shall become the greatest force in the world for peace and justice and order and freedom.

PRESBYTER IGNOTUS.

CONSCIENCE appears to have a three-fold office: First, it is a witness, testifying what we have done; second, a judge, passing sentence upon what we have done; third, it in some sort executes the sentence by complacency in the well-doer, and uneasiness in the evil-doer.—*Wesley.*

A VIEW OF BRITTANY

Churches Share in the Maritime Atmosphere

A RITUALISTIC CONTROVERSY IN ITALY

Must Cycling Priests Wear Cassocks?

PARIS, October 12, 1911.

"Three fishers went sailing out into the West;
* * * *
Men must work and women must weep."

THESE lines come to one's mind at every turn as one goes in and out of the churches in Brittany—those grand old churches dating from the twelfth, thirteenth, fourteenth, and fifteenth centuries. The more modern churches, too, remind us more or less that we are in the land of sailors and fisherfolk. And the fish that mean daily bread for the men and their families, the "caller herrin'," the song bids us call "lives of men," the ships which carry the men out to work upon the ocean, are figured conspicuously in many a Breton House of God. In England recently people were somewhat startled to see fish and fishing-nets among the fruit and flowers of a harvest thanksgiving service. It was an innovation which led to some discussion. In Brittany I have seen sardines sculptured in the stonework of a church tower and *colored.* There was to be no mistake about it: those fish portrayed the actual, particular fish by which the population lived, in the search for which they often died. And within that church, and many others, ships, beautiful models of fishing vessels, hang from the vaulted roofs. Over the altar of the grand old church of Le Croisic hang two vessels. At the north end, in the place of honor, a fishing-boat, the rigging gay with flags put there by sailors in thanksgiving after a safe voyage; at the south end a man-of-war, bearing the tri-colors. For Brittany is not only the land of the fisherman, it is also the chief recruiting ground for the French navy. On great religious festivals, notably on the occasion of the *Fête-Dieu—Corpus Christi*—these boats are taken down and carried by sailors in procession after the Host. For in sea-faring and various other towns and villages of Brittany, religious processions in the open air still go on: gorgeous processions through the picturesque old streets, because the people stoutly refused to give them up.

BISHOPTHORPE. PALACE OF THE ARCHBISHOP OF YORK.

I was on the Breton coast on the day the news was brought of the explosion of the *Liberte.* It was a thrilling experience.

The Explosion of the "Liberte"

The telegram came at dusk. A cry was heard in the streets, along the quays. Soon newspaper men and telegraph boys were rushing about in every direction; windows were thrown open, people hastened to their doors, crouched together in the streets. Is not the navy manned by the sons of Brittany? "How many are killed? How many? Who?" A wail of woe went forth, a cry of pity for the dead, of sympathy for the wounded, the dying, the bereaved. A touching feature of Breton churches is the notice placed on every church door bidding the faithful pray for all "those in danger on the sea,"

and for all at the point of death wherever they may be.

The Greek Orthodox Church has added to her kalendar the name of St. Toasas. Toasas was Bishop of Bielgorod and Kharkoff in the middle of the eighteenth century. He died in the year 1754. Both as a simple priest or "pope," and as Bishop, he was known and honored for his saintliness. He spent himself for the poor, led a life of self-denial and asceticism, was full of love and charity towards his fellowcreatures. He was greatly beloved. After his death miracles are said to have been wrought at his tomb. His canonization had long been earnestly desired. It was at length decreed by the Synod and accomplished at a great ceremony in the Cathedral of Bielgorod, performed by the Archbishop of Moscow a few weeks ago. The Grand Duke Constantine Constantinovitch and other royalties were present, and more than 200,000 pilgrims from different parts of "all the Russias."

St. Toasas Added to Kalendar

In Protestant Holland a federation, or guild, as we should say, of "Municipal Catholics" was formed at the beginning of this year. The municipal councils numbering Roman Catholics among their members are said to amount to more than 1,000, making about 4,000 Roman Catholic counsellors. On October 1st they held a great meeting at Utrecht. Their aim is to influence in a Roman Catholic direction the politics of their country.

"Municipal Catholics" in Holland

Roman Catholic priests, so unquestioningly obedient as a rule to the authorities of their Church in all matters of dogma and discipline, are in a certain district in northern Italy in open revolt on a question of costume! They refuse to wear the cassock when cycling. The clergy have as much or more need than most other people to get about quickly in this vivacious age, as much or more need also to have recourse to inexpensive means of locomotion. The time when certain good people, strong on the subject of propriety, raised a protest against cycling priests has long gone by. Priests who cycle have so far borne with the inconvenience of the cassocks in lands where it is always worn. It is, however, very inconvenient, hampering, even dangerous for the cycler. So a number of energetic Italian priests in the diocese of Pavia have resolved to cast it off when going on the wheel. The Archbishop is very angry. He forbids his clergy to doff the encumbering garment. They declare they cannot obey. And public opinion seems to be with the priests, not merely because of the evident inconvenience of the garb, but because the sight of a cassocked man on the top of a wheel has something incongruous about it, something singularly ungraceful. It is thought the Archbishop will be obliged to give way.

Resist Mandate of Archbishop

St. George's, Paris, is getting into harness again, harness of work and harness of recreation, the honest, healthy recreation that makes workers fitter for their tasks. On the 9th of this month, the fête of St. Denis the martyr who, with his companions, died on the height where now the ancient Church of St. Pierre and the modern one of the Sacré-Coeur dominate Paris, the two guilds of St. George and St. Albans joined in a festal dinner. For the guild of St. Albans, a strictly lay guild for men only, is known here in France as the Brotherhood of St. Denis. After dinner, friends from without came to join the members of the guilds. There was singing, dancing, and speech-making. The Provost of the Guild of St. Albans came over from his Hertfordshire home on purpose to be present.

St. George's, Paris

I. S. WOLFF.

THE PRICE OF PARADISE.

There is a place where flowers grow,
Where Nature's charm works best,
And where the weary yearn to go
Forever there to rest.

A price—ah yes, there is a price,
A price we all can pay,
And that is, in our daily lives,
To walk in Christ's own way.

E. F. D.

HE WHO DOES not long to know more of Christ knows nothing of Him yet. Whoever hath sipped this wine will thirst for more, for although Christ doth satisfy, yet it is such a satisfaction that the appetite is not cloyed but whetted.—*Spurgeon.*

UNIVERSITY FOR JEWS PROPOSED AT JERUSALEM.

FROM OUR JERUSALEM CORRESPONDENT.

A SCHEME for the establishment of a university at Jerusalem has been put forward by Mr. Israel Abrahams, of Cambridge, England, and Mr. Rabinerson, the well-known Kieff millionaire, says the *Egyptian Gazette*. The idea of the establishment of such an institution first came to the mind of Mr. Abrahams, who thus puts forward the reason why such an institution should be established in Jerusalem:

"Jewish learning to-day is in a state of disorganization. There are many men engaged in the work, it is true, but there is no definite goal, and there is no coördination. On the other hand, there is a complete dearth of colleges for Jewish knowledge. What we have are simply professional seminaries in which rabbis and teachers are trained. In England, at any rate, there is no single Jewish institution in which an ordinary layman who wishes to study Jewish history or Jewish literature systematically on modern lines can find admission. I see the only solution in the establishment of a Jewish university. Our great scholars are scattered; a great university would bring them together. A university would admit students who enter out of love of study, as well as those who wish to receive a training for a profession. A university would therefore be of twofold advantage. It would be a gathering center for our scholars, and it would provide an open door to Jewish culture for all those who wished to enter.

"If a Jewish university is at all desirable there is no more suitable center for it than Jerusalem. 'The law shall go forth form Zion'—this ideal cannot be realized in any other part of the world. What Jew would not be proud to spend a few terms at the University of Jerusalem? He may, as hitherto, go to Cambridge, Berlin, or Vienna. But if it were possible for him to attend a post-graduate course in Jerusalem, would he not gladly seize the opportunity? I can conceive of a Jewish philanthropist founding hundreds of Jerusalem scholarships similar to those founded by Cecil Rhodes for Oxford. For the Diaspora it would form a center of Jewish culture, of Jewish learning, a center where the Jewish mind would be especially concentrated upon our own literature, our own ethics, our own theology, and our own language. . . . In my mind's eye I can see hosts of Jewish pilgrims wending their way thither. . . . There will be once more a crowd of happy men ascending to the city amid the Judean hills, ardent to share in the joys of the festival."

If, however, Mr. Abrahams can claim the honor of being the first Jew to conceive of such an object, the honor of having taken the first step towards the realization of such a noble project belongs to Mr. Rabinerson, of Kieff. This famous millionaire is not only a philanthropist who distributes doles to the Jewish poor, but he is also a philanthropist in the sense of distributing education, as it were, to the Jewish masses in the Diaspora. He has already spent vast sums of money in the encouragement of literature, and particularly of higher academic studies. Jewish culture has always been the special object of his attention, and to revive this he has assisted in the erection of schools and libraries. The scheme under consideration to establish a university in Jerusalem is particularly the object of his munificence. Already an international committee has been formed composed of Jewish professors and university teachers, among which may be mentioned Professors Gottheil, Berliner, Bacher, Israel Levi, and Israelsohn, Mr. Claude Montefiore, Mr. Israel Abrahams, and Dr. Pozmanski. The work of this committee will be to elect scholars and supervise their research. Each scholar will receive a splendid studentship, which will enable him to carry out archæological or literary investigation, most preferably in Jerusalem itself. Mr. Rabinerson has already founded studentships, tenable by Jews who have graduated at a European university. The studentship, however, is not to be awarded for the purpose of enabling the holder to work for a degree.

The Anglo-Jewish community may pride themselves that the honor of furnishing the first holder of these research studentships goes to England, in the person of Mr. Herbert Loewe, of St. Catherine's College, Cambridge. Mr. Loewe will spend two terms in Cambridge and one term, as well as the long vacation, in Palestine each year.

ANSWERS TO CORRESPONDENTS.

[*Continued from Page 5.*]

guild rooms should not be proper on that evening, though the present-day rowdyism of the evening is to be condemned.

S. W. L.—The Nicene Creed should be used at every celebration of Holy Communion; the substitution of the Apostles' Creed is lawful but unliturgical.

H. G. P.—The retable, or gradine, is commonly left uncovered.

VISITATION CHARGE OF THE BISHOP OF LONDON

No Secessions to Rome Where People are Properly Fed in Their Own Churches

OTHER ENGLISH NEWS

The Living Church News Bureau
London, October 17, 1911

THE Bishop of London has been holding his second Visitation of his diocese at St. Paul's, where on three days last week he received the churchwardens in the north transept, and subsequently he delivered a weighty charge to both clergy and churchwardens.

In his charge, the Bishop dealt with subjects raised by questions he had previously addressed to his hearers, and which had been chosen very carefully after consultation with his Bishops Suffragan, the Archdeacons, and the Rural Deans. On the subject of Order and Ceremonial, it was a comfort to know, he said, that his policy for the last ten years, criticized as it has been and is now in many quarters, has at least brought peace to the diocese itself, and a renewed study during the past summer of the history of the Church in this country for the last hundred years had convinced him that it was a right policy: "The policy, in a word, was to discard appeals to the low courts except in cases which might absolutely refuse to yield to my pastoral authority at all, and to throw myself upon my authority as Bishop, and claim that authority as binding on the consciences of the priests who had all taken an oath of canonical obedience to their Bishop. I contend that that policy of patience has succeeded. One by one, churches which I was unable at first to visit, have acknowledged that authority, and I think it may fairly be claimed that no service is now used in the diocese of London which has not sought and obtained the sanction of either my predecessor or myself." Of course, it might be urged, and was urged, that the lines on which this pacification of the diocese had been attained were too wide and too liberal; but he could only say that he believed before God that on no other lines would it have been possible. Had the result of this policy been to send people "over to Rome?" The exact contrary had been the case; no person, to his knowledge, in Holy Orders or among the laity of any importance or standing, had seceded to the Roman Papacy during the last two years. One incumbent went out from them in the first few months before matters settled down, and three or four assistant curates since, and no layman of any standing. The truth was this: "that if we give our people the full privileges of the Catholic Church to which they are entitled by their Baptism; if they are really spiritually fed; if we obey the Commandment, *Pasce virbo, pasce vita*—they will no longer look with longing eyes to another Communion, and shutting their eyes to its palpable fallacies and historical mistakes, join it to get the spiritual food they failed to find in their own Church." With a clear conscience, he could challenge any devout soul in that diocese to say what need for their soul, whether of beauty of service, or Creed, or Sacrament, or spiritual help, "can they *not* find in the Church of their fathers in London today?"

With regard to the time of the administration of Holy Baptism, he thought that from time to time, with appropriate hymns and real dignity, a public administration of Infant Baptism might be held more frequently at evenings on Sunday. It would be an object lesson which might well make up on that evening for a shorter sermon. It was possible, too, that this might to some extent relieve the very real difficulty about godparents. If in the face of the Church, it was made to be felt an honor for them to be selected for this purpose, then it was possible that the privileges and honor of being a godparent might revive. As to the age for Confirmation, the rule that the Bishop's leave must be asked for the presentation of candidates under twelve would stand. He also touched on Education and Sunday schools, Rescue and Preventive Work, Temperance Work, Foreign Missions, and the Social question, these being the other subjects raised by the questions.

The Bishop then passed to the matter relating to marriages, about which there was still some misunderstanding in certain parts of the diocese—as to the church in which each particular marriage should properly be solemnized, and as to which incumbent, whether of the mother parish or the district church, had the right to the marriage fee. The last subject the Bishop spoke on was that of Belief in Miracles, with special reference to the historical book written by the Rev. J. M. Thompson, of Magdalen College, Oxford. The action of the Bishop of Winchester in withdrawing the license held by the writer as Dean of Divinity in his college was, in his judgment, the right way of handling the matter.

Meetings of Protest Held

Meetings of protest against the Welsh Disestablishment proposals of the Government have now begun to be held quite generally throughout the country, and the subject has also engaged the attention of some of the diocesan conferences, at which the Bishop of St. Davids had been invited to speak. The Bishop, speaking at Peterborough, said that a Disestablishment Bill for Wales meant a suspensory Bill for England. It was not morally right to raise so large a question by a side wind. The Welsh people had a right to be heard on the matter, and so had the English, for it effected England as well as Wales. Protestant Dissent was decreasing in Wales, Calvinism had gone beyond recall, the secular Socialism which had sprung up among the miners in the last ten years was the enemy of religion in Wales, and the Church, which was progressing all along the line, should be allowed to continue its work without interference.

Canon Henson on Disestablishment

Canon Henson, with whom on the question of Welsh Spoliation Churchmen can for once find themselves in complete accord, addresses through the medium of the *Times* a strong appeal to the Protestant Dissenters on this threatened Government project. Few, if any, considering men, he says, will deny that there is "a distinction between the allied and unfortunately combined projects of Disestablishment and Disendowment," which it is extremely important to recognize and insist upon. Disendowment, unlike Disestablishment, stands on no basis of principle; it expresses no religious ideal. He begs them seriously to consider what will be the probable consequences of forcing through a drastic disendowment of the Welsh Church.

"There is, if my reading of history be right, nothing so permanently alienating as a great material injury kept in mind generation after generation by the local monuments and memories of the fact. Wales is on the threshold of a national life full of large promises. The curse of the Celt is mutual strife. What friend of Wales would invoke that malediction on the nation at this decisive hour? Yet who can doubt that the impoverishment of the oldest and greatest of Welsh national institutions—would drive the mischief of division into every parish and hamlet of the land?"

The *Times* publishes some replies to Canon Henson's Appeal. Mr. Meyer, perhaps the leading representative of English Protestant Dissent, says that there can be no question about the distinction which the Canon makes between Disestablishment and Disendowment.

"I would urge that the Welsh Church should be treated generously, as the Irish Church was; and that every penny to which she can lay just claim should be conceded. She surely has a perfect right to endowments which were made to her as a Church for distinctly religious and sectarian purposes." The other opinions published emanate from Welsh Protestants, and they are not so reasonable nor conciliatory. They square rather with Mr. Lloyd George's views. Mr. Hughes, of the Congregational Convention, expresses, however, sympathy with the unbeneficed clergy, and one of the weaknesses of Mr. Asquith's Bill was that it entirely ignored the claims of those clergy."

A Palestine Exhibition

A Palestine Exhibition will be opened to-day at the Parochial Hall of St. John's the Divine, Kennington, and will continue till the 28th inst. In addition to street scenes and exhibits, there will be a succession of lectures, processions in costumes, etc. The proceeds are to be devoted to the support of St. John's Mission to British Columbia.

The Archbishop of York, addressing 2,000 men in Blackburn parish church on Sunday, asked what would it profit people if they gained the best social conditions and lost the spiritual inclination.

J. G. Hall.

THE WISHING LAND

They say there is a Wishing Land
  Where children go at night:
But such a horde of lonely years
  Have seared me in their flight,
I do not now recall with ease
  That place of rare delight.

I used to believe that in that land
  A thought is all you need
To make the gorgeous things you crave,
  Your own with magic speed;
And I've heard say the wishes there
  Are marvellous indeed.

And sometimes when I newly sleep,
  A wan dream passes slow:
And I would give all I possess,
  If I could only know
It would come back—that Wishing Land,
  I believed in long ago!

Lilla B. N. Weston.

SPECIAL MEETING OF THE HOUSE OF BISHOPS

A SPECIAL meeting of the House of Bishops was held in the Church Missions House, New York City, an Thursday and Friday, October 26th and 27th. With the Presiding Bishop, Dr. Tuttle of Missouri, sixty-four other Bishops were present. The resignation of the Rt. Rev. Dr. Mackay-Smith as Bishop of the diocese of Pennsylvania was accepted; said resignation to take effect February 10, 1912.

The House proceeded to the elections to fill two existing vacancies in the episcopate for the foreign mission field, after the celebration of the Holy Communion in Calvary Church on Friday morning. The Rev. Henry St. George Tucker, president of St. Paul's College, Tokyo, was elected Bishop for the missionary district of Kyoto, Japan. The Rev. Daniel Trumbull Huntington, missionary at St. James' chapel and school, I-chang, in the district of Hankow, was elected Bishop for the newly erected (1910) district of Wuhu.

The House declined to accede to the proposition dividing the district of South Dakota. Bishop Rowe of Alaska was elected Bishop of South Dakota.

On the ground that the General Convention of 1910 had referred to certain matters concerning the Church's missionary operations in Panama, the Canal Zone, and parts adjacent, for consideration and report to the 1913 General Convention, the Bishops declined to take any action at this time concerning those matters.

The needs and condition of the Church in Haiti were fully considered. It was remembered that a special committee of the House of Bishops had been appointed many years ago as an advisory council to the late Dr. Holly, Bishop of Haiti. As a result of the discussion, the Presiding Bishop was given a council of advice—the Bishop of New York, the Bishop of Washington, and Bishop Lloyd—to confer and to suggest what the American Church may do to relieve the situation in which the Church in Haiti now finds itself.

The House continued in session until late Thursday evening. It adjourned without day on Friday at 2 P. M.

According to press telegrams from Bishop Rowe, who is now in Seattle, his acceptance of his election to South Dakota is by no means assured. The *Evening Post* printed the following dispatch on Saturday:

"SEATTLE, Wash., October 28.—'I do not feel it is at all likely that I shall give up my work in Alaska. That means a great deal to me,' Bishop P. T. Rowe said, to-day, when asked if he would accept the appointment of Episcopal Bishop for the missionary district of South Dakota, offered him by the House of Bishops in session in New York.

"'I am surprised that the House of Bishops considered me for this district. I don't want to say definitely that I will decline the new appointment, but my inclination is certainly to continue my work in Alaska.'"

Bishop Rowe was elected to the missionary district of Western Colorado in 1910, but immediately telegraphed his declination.

Sketches of the Bishops-elect

The Rt. Rev. P. T. Rowe, D.D., Bishop-elect of South Dakota, is one of the best known and most picturesque figures in the Church, having served as Missionary Bishop of Alaska for sixteen years. His travels by foot, by sledge, and in other ways have frequently been chronicled and are monuments of missionary devotion. He was born at Meadowville, Canada, November 20, 1856, and was graduated at Trinity College, Toronto, 1880, two years after his ordination as deacon. He was priested on November 14, 1880. After being engaged in missionary work in Canada he became a rector of St. James' Church, Sault Ste Marie, Mich., in 1882, continuing as such until his elevation to the episcopate as Bishop of Alaska in 1895.

The Rev. Daniel Trumbull Huntington, Bishop-elect of Wuhu, was graduated at Yale University with the degree of B.A. in 1892, and was ordained deacon in 1895, and priest in 1896. His entire ministry has been spent in China, first at Hankow and afterward at Ichang, his present post. Both that post and the missionary district over which he is chosen to be Bishop are in the zone of present political disturbance.

The Rev. Henry St. George Tucker, Bishop-elect of Kyoto, is a son of the Bishop Coadjutor of Southern Virginia, and is at present a professor at St. Paul's College, Tokyo, as well as in charge of All Saints' Church in that city. He was ordained both as deacon and as priest in 1889 by Bishop Randolph, and has spent his whole ministry in Japan. He is a member of the Bishop's Council of Advice in the district of Tokyo.

SCHOOL BUILDING AT PEEKSKILL IS DEDICATED

The New St. Mary's School is Now Completed

ST. GEORGE'S, NEW YORK, TO CELEBRATE ITS CENTENNIAL

Prominent Churchmen Will Speak at Columbia During Winter

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, October 31, 1911

THE new St. Mary's school building at Peekskill, N. Y., was formally opened and blessed on Saturday afternoon, October 21st, by Bishop Burch, assisted by the Rev. W. F. Lewis, rector of Peekskill. Many sisters of the Community of St. Mary were present and many friends from the city.

The building stands on a commanding site and is admirably adapted for the accommodation of St. Mary's School, started in New York about forty years ago, and recently consolidated with St. Gabriel's School. The building reminds one of many a one in rural England.

Centenary of St. George's

Active preparations are in progress for the centenary celebration of St. George's parish, Stuyvesant Square, New York City. The programme was finally adopted this week, and is as follows:

Saturday afternoon, November 18th, at 3:30 o'clock, Children's Entertainment in St. George's Memorial House, 207 East Sixteenth street.

On Sunday, the 19th, there will be a celebration of the Holy Communion in the historic church, earlier than usual, at 7 o'clock. Bishop Burch will be present and make an address. Morning Prayer will be said at 9:30. At 10:30 a great festival *Te Deum* will be sung as an introit to the second celebration of the Holy Communion. Bishop Greer will make an address and the rector of Trinity parish, Rev. Dr. William T. Manning, will preach an historical sermon. There will be a Children's Service in the church the same afternoon at 3:30, with historical address illustrated by stereopticon views. The night service at 8 o'clock will be Evening Prayer and address (historical) with stereopticon pictures.

On Tuesday, the 21st, from 3:30 to 6:00 and from 7:30 to 11:00 P. M., there will be a parish exhibition in St. George's House, showing the activities of the various trade schools, gymnasium classes, clubs, guilds, and the Sunday school. On the 24th, Friday evening, a reception will be given in the Seventy-first Regiment Armory. The Bishop of New York and Mrs. David H. Greer, the Rev. Dr. Hugh H. Birckhead (rector of the parish) and Mrs. Birckhead, and the wardens and vestrymen and their wives will receive the members of the congregation and their guests.

In connection with the centennial festivities a book will be published describing the growth of this great parish through one hundred years. The editor, the Rev. Dr. Henry Anstice, one of St. George's "boys," has been very successful in discovering many prints and pictures of old New York and the former church down-town, as well as an almost complete gallery of former rectors and parish officers. As they are to be reproduced and inserted in the history (now in press), the book will be profusely illustrated and highly entertaining.

Addresses at Columbia

The Churchman's Association executive committee of Columbia University has mapped out one of the most profitable years in the history of the organization. The enthusiasm of the alumni and faculty members is being equalled by the students and everything looks hopeful. A large number of Western and Missionary Bishops and rectors will address the society. In addition to these addresses, vital questions of the day will be discussed, including Church Unity, the Change of Name, the position of the layman in the Church, and the Problem of Divorce. Bishop Burch will speak at the initial meeting of the Association. Others who are scheduled to speak during the course of the winter are: Dr. Slattery, rector of Grace Church, New York; Dr. van Allen of the Church of the Advent, Boston; Bishop Weller of the diocese of Fond du Lac, Bishop Williams of Michigan, Dr. Barry, rector of the Church of St. Mary the Virgin, New York; Mr. Sedgwick, rector of Calvary Church; Bishop Darlington of Harrisburg; and Father Officer of the Order of the Holy Cross. All men in the University interested who would like to attend meetings, and all Churchmen, are asked to communicate with G. B. Coykendall, '13, President of the Association, at their earliest convenience.

Leaves Public Bequests

The will of Phebe Lawrence Swords, who died October 17th, was filed for probate on Friday. Her personal estate and $50,000 go to an aunt of the testator; $41,000 go to St. Luke's Hospital for the endowment of several memorial beds, and for the general endowment fund of the same institution; Columbia University receives $20,000, part of which is to endow a medical scholarship; $10,000 to the Society for the Relief of the Destitute Blind; $1,000 to the Society for the Prevention of Cruelty to Animals; and $5,000 to the Metropolitan Museum of Art.

Consecration of Bishops in Philadelphia

ON Saturday, the Feast of St. Simon and St. Jude, in the Church of the Advocate, Philadelphia, the Rev. Philip Mercer Rhinelander, D.D., and the Rev. Thomas James Garland, D.D., were elevated to the order of Bishops, the former to be Coadjutor of the diocese and to succeed to the see by reason of the resignation of the Diocesan, to be effective on February 10th, the latter to take his place as the second of the Suffragan Bishops consecrated under the permission granted by General Convention at Cincinnati. The Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, D.D., Bishop of Missouri, acted as consecrator, and the co-consecrators for both were the Bishops of Pennsylvania and Pittsburgh.

The Holy Communion had been celebrated at eight, and Morning Prayer said at nine, on the morning of the consecration, before the great company of Bishops and clergy began to gather, and those of the laity who were fortunate enough to gain places within the limited space allotted to them in the nave of the church. At half-past ten the procession, which was formed within the close under the direction of the Rev. Henry Martyn Medary, rector of the parish, as master of ceremonies, passed out of the gate on the Eighteenth street side of the chapel, and made its way around to the west door, almost encircling the church in doing so. The Rev. Richard J. Morris and the Rev. George L. Richardson, assistants to the master of ceremonies, marshalled the line. The lay members of the Standing Committee followed the choir, with the representative ministers of Protestant communions who were present as invited guests; then came the seminary students from Cambridge and Philadelphia, followed by the clergy of the diocese, and then the Bishops and Bishops-elect with their attendants, who passed up the central alley of the church to their places between the opened ranks of the clergy, when the head of the line had reached the chancel step.

The Bishops of Massachusetts and Delaware presented Dr. Rhinelander, and his attending presbyters were the Rev. William M. Groton, D.D., and the Rev. William T. Manning, D.D., while Dr. Garland was presented by the Bishop of Wyoming and Bishop Lloyd, and attended by the Rev. J. De Wolf Perry, D.D., and the Rev. James F. Bullitt. These Bishops and priests, with the two Bishops-elect, occupied seats in front of the pulpit until after the sermon, by the Bishop of Connecticut, when they came forward to faldstools set for them in the midst of the choir. The sermon, in full, is printed elsewhere in this issue.

After the presentation of the two elected Bishops, the testimonials of each were read. For Dr. Rhinelander the certificate of election was read by the Rev. Edward M. Jefferys, D.D., the canonical testimonials by Geo. Wharton Pepper, Esq., the Evidence of Ordination by the Rev. Henry S. Nash, D.D., the declaration of the Bishop of the diocese by the Rev. Floyd W. Tomkins, D.D., the consent of the Standing Committees by the Rev. Francis M. Taitt, and the consent of the Bishops by the Bishop of Washington.

For Dr. Garland, the certificate of election was read by the Rev. David M. Steele, the Canonical Testimonial by R. Francis Wood, Esq., the Evidence of Ordination by the Rev. Arthur Rogers, D.D., the consent of the Standing Committees by the Rev. Canon Bratenahl of Washington, and the consent of the Bishops by the Bishop of Erie.

The promises and examinations were made in due order, the Litany being said by the Bishop of Harrisburg. While the Bishops-elect were vested in the "rest of the episcopal habit," which was done openly in the church, Hymn 363 "O Lamb of God, still keep me," was sung. The Bishop of Massachusetts led in the singing of the *Veni Creator*, and the Bishop Coadjutor was then consecrated, the Bishops who joined with the three official consecrators (Missouri, Pittsburgh, and Pennsylvania) being the Bishops of Connecticut, Massachusetts, Delaware, Washington, Rhode Island, and North Carolina.

Bishop Rhinelander remained kneeling in the midst of the choir while the Presiding Bishop and his assistants proceeded then to the consecration of the Suffragan Bishop. Together with the same three designated consecrators, the Bishops of Wyoming, Bethlehem, Harrisburg, New Jersey, and Erie, and Bishop Lloyd, joined in the laying on of hands.

During the offertory, Woodward's anthem, "The sun shall be no more thy light," was sung.

Bishop Tuttle proceeded in the celebration of the Holy Communion, the newly consecrated Bishops being placed, Bishop Garland on the Epistle, and Bishop Rhinelander on the Gospel side of the altar. The Bishops of New Jersey, Easton, Asheville, and Texas assisted in the administration. Only the Bishops and assisting presbyters, and the immediate families of the two Bishops just consecrated, received the Holy Communion. Hymns 406, 407, and 408 were sung as recessionals, and the long procession returned, in reverse order, to the chapel.

The whole service was full of a dignity and solemn beauty beyond description. Especially was this due to the careful preparation made by the Rev. Henry Martin Medary, rector of the parish and master of ceremonies. The vergers of about twenty parishes were present in their gowns to act as helpers in caring for the crowd, moving the chairs and keeping the doors, and ten officers of the Brotherhood of St. Andrew, under the direction of Mr. Ewing L. Miller, served as ushers. It was noted that hardly a person left the church during the long service, even at the end of the Prayer for the Church Militant where so many untaught Church people introduce an unauthorized and too often irreverent procession away from the altar; and the devout and hearty singing of hymn and chant, the triumphant and resonant voicing of the Nicene Creed, and the rapt attention that never faltered throughout, created an atmosphere of spiritual intensity such as must have impressed deeply every participant in the service.

The news which was spread through the city only the evening before, that the Bishop of the diocese had presented his resignation to the House of Bishops to take effect February 10, 1912, gave additional interest to his part in the consecration. Bishop Mackay-Smith has borne the fatigue of these busy days with characteristic fortitude, though he looks and is far from well.

In addition to the Bishops officially participating in the service the following were present: the Bishops of Harrisburg, Maine, West Virginia (Coadjutor), Rhode Island, New Jersey, Easton, Atlanta, New York, Maryland, Washington, Milwaukee, Indianapolis, Springfield, Newark, Western Massachusetts, Erie, North Dakota, New Hampshire, Texas, Salina, North Carolina, Asheville, Bethlehem, Porto Rico, Lexington, South Carolina, the Coadjutor of Southern Virgina, and Bishop Courtney.

Among the clergy present were the Rev. Samuel Hart, D.D., who acted as registrar; the Rev. W. W. Bellinger, D.D., of St. Agnes' chapel, the Rev. John Mockridge of Trinity chapel, and the Rev. E. H. Schlueter of St. Luke's chapel, all of Trinity parish, New York City; the Rev. A. B. Kinsolving, D.D., of Baltimore, and the Rev. J. Henning Nelms of Washington. A priest of the Church of England was in the chancel, the Rev. William Morgan-Jones, a brother-in-law of Bishop Rhinelander. Provost Smith and Vice-Provost Penniman represented the University of Pennsylvania, and Mayor Reyburn of Philadelphia officially represented the city.

A number of Eastern Orthodox clergy were picturesque figures in the procession. The Armenian Archbishop Adon, the representative in America of the Patriarch of Jerusalem, marched, vested, with our Bishops and occupied a stall in the chancel, and the priests of the Greek, Russian, and Polish congregations, associated with the Rev. E. M. Frank in his truly Catholic work at the Church of the Advent, were placed between the visiting clergy and the clergy of the diocese. The Bishop Coadjutor of New Hampshire, it may be noted in passing, who is at the head of the American branch of the A. & E. O. C. U., spent Sunday, the 29th, with Mr. Frank, observing and aiding that unique and significant work.

Luncheon was served in the parish house for the Bishops and clergy and representative laymen after the service.

Bishop Rhinelander made his first visitation in St. David's Church, Radnor (the Rev. J. H. Lamb, rector), on Sunday morning, the 29th. Bishop Garland, at the same time, held Confirmation in All Saints', Torresdale, Philadelphia.

Bishop Tuttle, who addressed the Church Historical Society on Saturday evening, preached on Sunday morning at St. James' Church, Walnut and Twenty-second streets. Bishop Gravatt of West Virginia preached in the same church in the afternoon. Bishop Thomas was the preacher at the Church of the Holy Trinity in the morning and visited his old parish of the Holy Apostles in the afternoon. Bishop Johnson was at the Church of the Resurrection, Bishop Griswold at St. John Chrysostom, Bishop Webb at St. Luke's, Germantown, Bishop Israel in the morning and Bishop Davies in the evening at the Advocate, Bishop Guerry in the evening at St. Mary's, West Philadelphia, where there was a special service for university students. He also made an address at a Y. M. C. A. service at the University chapel in the morning.

The Episcopate as an Organ of Catholicity

SERMON BY THE RT. REV. CHAUNCEY B. BREWSTER, D.D., Bishop of Connecticut

AT THE CONSECRATION OF THE REV. PHILIP MERCER RHINELANDER, D.D., AS BISHOP COADJUTOR, AND OF THE REV. THOMAS JAMES GARLAND, D.D., AS BISHOP SUFFRAGAN, OF PENNSYLVANIA, AT PHILADELPHIA, OCTOBER 28TH.

"The Church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:23).

THE Episcopate is an organ or instrument of the Church in its larger aspect, in its general functions as distinguished from local and particular ministries. It would seem pertinent to this occasion that we consider the Episcopate as an organ of Catholicity. "Catholic" implies more than world-wide extension. That external sense was naturally seized upon by the practical Latins. At the first, however, the word had an inner quality and meaning. It is not mere tautology when the account of Polycarp's martyrdom tells how he prayed for "the Catholic Church throughout the world." There was in the title some premonition of a profound significance that was universal. It was the Church throughout the world because it was Catholic, with import for all the world.

The name, Catholicity, came a little later; but the thing was there before. It is to be found in St. Paul's doctrine of the Church in the Epistle to the Ephesians. In our text he calls Christ's Church "His body," and this figurative designation is followed by a description without figure, "the fulness of Him that filleth all in all." Without here discussing the precise meaning of "fulness," it is enough to mark that it points toward and anticipates what is to be found in the latter term "Catholic." If we think how justly some conceptions and expositions of that term might be described as empty, shallow, and thin, we may see by contrast how truly St. Paul's "fulness" in one word sums up what Catholicity really means, and suggests its "large room," its spaces, its heights and depths, filled with the fulness of Him that filleth all in all. He is the Son of God; "in Him dwelleth all the fulness of the Godhead bodily."* He is the Son of man, having in Himself the nature and the realization of humanity. The Catholicity, the fulness, of the Society which is His Body has relation to the fulness of God in Christ and the fulness of humanity in Christ.

I. The fulness of God, the fulness of His truth revealed in Christ, "in whom are hid all the treasures of wisdom and knowledge."†

1. Consider how large this truth is in its wholeness. "Catholic" is used by the earlier Christian writers as opposed to the partial and the particular. The belief of a true Catholic is not limited to the partial truths within his own ken and vision. That which is not held by me explicitly may still be held implicitly, as belonging to the vast circumference of all truth, that includes within its encompassing circuit those half-truths and opposites and seeming contraries, at once fulfills every affirmation, and transcends all negations and denials.

This truth, enduring from generation to generation, overpasses the partial conceptions of a particular age. It is a structure that spans the centuries. Thereon each age may build according to God's eternal purposes, ever bringing forth some better thing. Each age has its own special task to achieve; but it is as preparing for the tasks and missions of ages that follow. The Church ought not to be held back from manifest destiny by limitations bequeathed from some by-gone age. The Reformation age won back personal liberty and responsibility, never again, let us hope, to be forfeited. Yet it is not for the dead hand of such a time, an age of divisive and disintegrating tendencies, to rest, heavy with determining weight, upon a Church with national responsibilities in a century like this, a century of synthesis and reintegration, of combinations and great unities in political, social, and religious life.

This truth of the ages is the faith of the Catholic Church. The sect selects its shibboleths to insist on. The heretic, chooser, following the newspaper reporter who changed the "eternal verities" into the "eternal varieties," picks out his truth to suit himself. The Catholic Church is as your native land. You did not choose it. You were born in it. Its truth, to change figure, is not a private pond. It is an ocean. We are like children on the shore. Yet that narrow strand men have parcelled out and partitioned and called the lands after their own names. In the Twentieth Century as in the Fourth, I would say with Pacian: "Christian is my name, Catholic my surname." The sectarian name or definition becomes patented. The shibboleth invented by some masterful individual gets minted as current coin and stamped with Caesar's image and superscription of imperial domination. Definitions imposed by individuals and by sects have, not once or twice only, come to spell tyranny grievous to be borne.

2. In the fulness of Catholic truth, truth in its wholeness, there is room for freedom, the freedom for which Christ made us free. The Episcopate voices that authority of the whole Church which may be resolved into Catholic consent, and which guards against servitude to strange doctrines imposed by any individual authority, and against the imposition of sectarian shackles upon Catholic freedom of faith and thought.

A Catholic Bishop will have his own personal convictions, but he ought not to be a narrow and altogether one-sided man. He must be mindful of his vow to banish and drive away all erroneous and strange doctrine contrary to God's Word. But he will do so not as jealous of, but as jealous for, the liberty of the glory of the children of God. He will not use a brief authority to suppress what may be stirrings of the creative Spirit of truth. He will remember that he is not invested with an authority which is arbitrary, but is a mouthpiece of the authority of the whole Church. Recognizing the largeness of truth in its wholeness and the largeness wherein it makes men free indeed, he will be the minister and instrument, the herald and champion, of that spiritual freedom. He will remember that the word of God is not bound *because* it is a word of life, and that in its fulness of life lies the freedom of the truth.

3. For this truth is no matter for the intellect alone, for the settling of opinions or the solving of problems. It is for the whole of man and all his life. Immediately after the text, the Apostle speaks of a quickening power. The present age in unwonted ways is turning from dialectics to dynamics. It is worth while to note that the conception of Catholicity leads on from the fulness of God's truth to the fulness of His power. This is indeed the fulness of Him that filleth all in all, for it is the fulness of that Spirit who is the very life and soul of His body, the Church.

Of that Holy Spirit, the Bishop, in Confirmation and Ordination, is especially the minister. Thus he, particularly, is an organic instrument of this dynamic quality that is characteristic of Christianity. Practically, Episcopacy ought to work as an instrument of power. In the laying on of hands, the Bishop comes literally in touch with each and every member of the Church. His ought always to be a vital contact. Not only officially, but personally, he ought to bring spiritual power and be always a potent force for the right, nor only against deviations from and perversions of moral standards. The dynamic quality of the Spirit operates, moreover, to stir the stagnation of complacent conformity to a merely conventional code. Its righteousness cannot be stationary. Because of the infinite Spirit of life and power, the standards of a former age are past and left behind. To-day before our very eyes we may see the advance from a morality negative and individualistic, to the positive, expanding, fruitful righteousness that is social, and in that measure, at any rate, Catholic in character. Such advance shows the insistent pressure of the finger of God, the propelling breath of His Spirit. Of this furthering power the Bishop ought to be an exponent. Into this movement he ought to enter, himself moved, and bringing men to be moved, by the Spirit's impulsion, stirring, quickening, pushing human life on and up. To this we shall recur by another approach.

II. We have come to the second element in our conception. Catholicity implies the fulness of God's truth and power as revealed in Christ. It implies also the fulness of humanity, of humanity realized in Christ, who, to use a word of Irenæus, "recapitulated" in Himself mankind His humanity is not particular and local but Catholic. The Church which is His body might take the Roman poet's words:

" . . . *humani nil a me alienum puto.*"

Catholicity with large inclusiveness lays hold of the human experiences augmenting through centuries, instinctively making its own whatsoever of good and true wheresoever found. Consecrating with its touch all human life, in its grasp continuous through ages, Catholicity gathers the accumulating treasures and holds them in trust, not to be fashioned and fastened as fetters, but as a heritage of possessions available, as may be found valuable, for adoption by the Church to meet varying needs of men. Of this trusteeship of Christian experiences, provided there be no infringement upon Christian faith and freedom, the Episcopate may be an instrument. A Bishop ought to be a genuine conservative, not eager to destroy, rather careful to preserve, not in servile bondage to the past but in due reverence, with appreciation and insight to discern the inner meaning and the element of value in whatever has survived the test of time.

Catholicity is concerned not only with the fulness of human experiences but also with the fulness of men themselves. It implies the realization of humanity by actual participation in Christ. In this same Epistle the Apostle of Catholicity, writing of that same "fulness" of Christ as the end of all the Church's ministries, says: "till we all attain unto the unity of the faith." Essential in the Catholic outlook is the vision of Catholic unity. In this assembly I need not argue that the organic instrument of Catholic unity is the one and undivided Episcopate whereof Cyprian wrote. It may be to-day we are prepared for return to a conception emphasizing less than in certain ages, rigid ecclesiastical authority, more akin

* Col. 2:9. † Col. 2:3.

to the Apostolic conception of an outward and visible yet at the same time spiritual and vital unity centering in living personality.

It is enough here to suggest that the Bishop's office may mean apostleship of unity, first, as he shall illustrate not the monarchical conception of Episcopacy which has repelled many, but the pastoral conception, which presents it as a personal bond of unity; the Bishop, the living link binding his flock to the Church throughout the world and the Church of all the past. The Bishop may be an apostle of unity, furthermore, as, in an age yearning after some larger fellowship, he stands for the great things that now as at the first do not dissever but unite men. He may help to win men from division and separation and from content with the thin results of make-believe expedients, as he bears his loyal witness to the ideal of that unity our Lord prayed for: "that they may be perfected into one."

In this conception of the fulness of humanity is to be included the full service of all. In the passage already referred to, concerning the body of Christ, the Apostle writes: "for the perfecting of the saints unto the work of ministering." So, commentators to the contrary notwithstanding, I venture to take those clauses together as meaning the complete fitting of all the members of the body to the work of ministering A cardinal Christian doctrine, as we learn from other Apostles, is the priesthood of the whole body. It is therefore that certain members are ordained priests to be instruments for certain corporate functions. And of this priesthood of the whole body the Episcopate is an organ. To the Bishop belongs representative and executive headship rather than lordship. He is not to lord it but to lead. Where the Episcopate has failed in efficiency and in commending itself as an institution, it has been because of its perversion into something prelatical and remote from the people. Isolation from men means forfeiture of power. The Bishop's *cathedra* is to be broad-based upon the people.

Of this Diocese of Pennsylvania, a perhaps preeminent characteristic has been a large development of the latent power of the laity. It has had, it has, laymen whose names are, throughout the Church, signal watchwords of loyal service. It is indeed a privilege for a Bishop to have a constituency with such traditions and to lead a company of such fellow-helpers. May there be yet many more here and elsewhere!

That there is enough to be done may be seen as we pass from the service of all to the thought of the Church's full service to all. The Catholic Church of the Incarnate Christ must recognize humanity wherever and howsoever it be, and appreciate the worth of the personality in all sorts and conditions of men. This principle of the universality of humanity is the bond of affinity between Catholicity and Democracy, and makes the two so near akin that a Church failing to be true to the democratic ideal falls so far short of the Catholic ideal.

Time allows me here not to discuss, only to suggest questions. How far have we fallen short of the democratic ideal in administration, and in the representation in our councils of certain classes of the community? In ministration have we been democratic enough? Have we done all we might to secure that in our churches rich and poor meet together before the Maker of us all, or has there been too much respect of persons? Have we fallen short in providing services for the people that are free and flexible enough? Is the dominant character of our public worship sufficiently popular and adapted to assembled masses of men? For example, are we making as much as we ought of that Divine Service of the Holy Eucharist which, in its tones of praise and penitence and of that unspeakable pathos so intensely human, is a service fitted for the people, for humanity gathered in the great congregation, as compared with the more esoteric character of Morning and Evening Prayer, to be traced largely to the daily offices of monastic communities of the select that were in a sense spiritual aristocracies?

Are we of the clergy sufficiently democratic, not in theory but in our actual living among men? Have we so borne ourselves as to make quite slanderous in its implication the description of a ministry that preaches to the poor but dines with the rich? Have we, clergy and people, been mindful that to follow Christ means not to be ministered unto, but to minister? Have we our Dead Seas of Church life, with no outlet, receiving without giving forth?

While through severed parts of Christendom has been passing a Catholic current, a social current has stirred and thrilled the whole Western world, and the two movements may be traced, let me repeat, to the one Spirit of the living God. If we have been slow in response to the democratic ideal, what has been our attitude toward the social ideal, which broods over the seething ferment of our time and beckons on to some better thing God has for man? Have we endeavored to understand and appreciate its import? Have we been as interested as we ought to be in the problems pressing so insistently to-day, of wages weighed against cost of living, of a weekly rest-day for all workers, of due protection of workers from the injuries and losses of accident, of child-labor, of under-paid working-women? Things like these have not only their economic but their ethical side. That side the Lord of all regards. His people must not be blind. We are waking up, especially in certain of our dioceses. But our eyes have been shut too long to what might be done in bringing to bear upon such hard problems that touch of our better nature that even in the industrial world makes men kin.

In the rising social enthusiasm of to-day there is tremendous force. Its trend and issue, and so the future of society, will depend upon whether it be led, lifted, and spiritualised, by the Church of Christ, bringing the inspiration of His Spirit, or directed by influences alien and perhaps hostile to His gospel of humanity and human brotherhood. This task now awaiting the Church is part of its Catholic mission.

That mission means to bring the Kingdom of righteousness into vital touch with every department of human life. Righteousness in civic affairs encounters apathy and cowardice and debauching influences of personal and party interests. Has the Church's contribution to the quality and achievements of citizenship been all it ought to have been? In this great city, what have been the fortunes of the ideal of civic righteousness, how that ideal has fared at the hands of the Church's members, what has been their response to the demand of its vicissitudes of adversity, how thoroughgoing has been their loyalty, are questions I do not presume to discuss, for I may not claim to know the facts as do you of this diocese.

My contention in this connection is that the Catholic Episcopate ought to be a democratic Episcopate, with sympathy and solicitude for the people, on the side of right dealing on their behalf and justice to all. A Catholic Bishop is to be, not a partisan or demagogue, but a true democrat. As chief minister he ought to be one to whom there might well be recourse as to a kind of tribune of the people. So it was in ancient days. So it has been in our day more than once. It will be so again where there is a true shepherd of the people, in this as in all respects worthy to lead them out and on and up to better and to higher things.

When all is said, the momentous question for us is not so much what the Episcopate is ideally, as how it works in actual fact. That is likely to be according as its regard shall be less on itself than on its task, less on the title-deeds than how to till the field, less on a succession from the Apostles which few are greatly concerned to dispute, more on really being apostolic. The apostolic mission made the Body apostolic. As an organic instrument of that one Catholic and Apostolic Church, to serve its purposes, the Episcopate was primarily not so much magisterial as ministerial, and meant not mere superintendence of an organization but, much more, oversight of souls.

In brief, the ideal of the Episcopate is an ideal of service. The Bishop is a minister, servant, of God in Christ and Christ in men. That conception, loyally illustrated, not the conception of a prince-bishop or lord-bishop, is in consonance with the spirit of Him who said: "I am among you as one that serveth." His overseer ought to be like Him, ought to know something of the nether side of human life, ought to be no stranger to its sorrows nor unacquainted with its griefs and its grievances, so as to be touched with a feeling of what the children of men have to undergo and bear.

This is often made well-nigh impossible by the administrative machinery encumbering the office. In making the Bishop a perhaps dignified but often overworked ecclesiastical official, charged with the supervision of many details of a wide-spread organization, there is risk of secularizing, desiccating, and devitalizing an organ of the Church that ought to prove fraught with rich contribution of spiritual life and power. It is making a bureaucratic functionary of one whose work ought to be chiefly pastoral, personal, and spiritual. The late Dr. Moberly said: "It is a serious thing indeed if, by impossible demands, we kill our Bishops. But it is more serious by far if, in any measure, we run the risk of killing the very conception of the ideal of bishopric." There are, I am sure, possibilities for us in America, of further development and adaptation of the Episcopate as an organ of the Catholic Church to ensure fulness of ministration to humanity for Christ's sake.

In this connection it is significant that we are gathered here for the Consecration, not of one man upon whom is to descend the obligation of a multifarious and hopeless task to labor at all kinds of things that must be done, but of two men, who, as time goes on, shall share the burdens of this metropolitan diocese. The office of Bishop Suffragan is new in this American Church. At the General Convention, in the debate regarding its introduction, much was said regarding the dignity of the Episcopal office. The essential dignity of the office of Bishop lies in its service to men. That is according to a divine standard of distinction. "If any man will be great among you, let him be your servant." With whatever differences in function, the office of both these men now to be consecrated is to have its crown of fulfillment in service.

My Brothers, called to this ministration:

To be made a Bishop might mean, with a very small man, self inflation. It may mean, as it has meant, uplift of a people nearer God. A genuine idealism, while it humbles the man, magnifies the office and multiplies its effective power. It has been my endeavor to suggest the Catholic ideal of the Episcopate. This makes the Bishop more than a superintendent or an executive, or any mere official or dignitary. It presents the office bound in with the Body and organically belonging thereto as an instrument of its purposes. This gives the office its essential character, if of dignity, yet also of responsibility, that upon an honest man will rest with heavy weight. *Honos sed onus.*

There will be differences of administration: but the office where-

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ACTIVITIES OF CHICAGO

A Sunday School Institute and the Woman's Auxiliary Last Week

VARIOUS EVENTS IN PAROCHIAL LIFE

The Living Church News Bureau
Chicago, October 31, 1911

TWO Church organizations held sessions in Chicago last week. On Tuesday evening the West Side and West Suburban Sunday School Institute held its fall meeting at the Church of the Epiphany, the Rev. T. B. Foster presiding. The programme included an afternoon address from the Rev. F. C. Sherman on "What the Sunday School Teacher is Trying to Do," and an evening address by Mr. Henry S. Cope, the General Secretary of the Religious Education Association, on "The Next Step Forward in Sunday School Work." Officers chosen for the ensuing year are the Rev. E. Croft Gear, of St. Andrew's, as president, and Mr. M. A. King, of Maywood, as secretary.

On Thursday afternoon the Chicago branch of the Woman's Auxiliary held its twenty-seventh semi-annual meeting at St. Mark's Church with more than 250 persons present, representing about forty-five local branches. Miss Julia C. Emery and the Rev. Dr. John Henry Hopkins were the speakers. The annual reports, which were distributed, showed that during the year ending May 1st, something more than $30,000 had been raised by the Auxiliary in money and in boxes. A sale of Indian lace-work is to be arranged for some time before Christmas. This is a work in which the Chicago branch has for several years been interested.

Anniversary Observed

The Rev. Theodore B. Foster, rector of Emmanuel Church, La Grange, observed the fifth anniversary of his rectorate on the Eighteenth Sunday after Trinity. During these five years Emmanual parish has not only maintained its large and varied work, but has increased in its contributions from $9,600 a year to $14,400 last year.

B. S. A. Convention in Chicago in 1912

The Chicago delegation of the Brotherhood of St. Andrew returned from the Buffalo Convention with the welcome tidings that the Convention will meet in Chicago next year. And the President of the University of Chicago, Dr. Harry Pratt Judson, has most kindly placed again at the disposal of the Brotherhood the buildings and grounds of the great University of Chicago, which has now the largest enrollment of any college or university in the United States. The month of September is the only month in the year when the Chicago University is not at work, and the Brotherhood Convention will therefore meet in September, as was the case a few years ago when they met in Chicago. Plans will at once be made towards a thorough organization, locally, in preparation for this important gathering of September, 1912.

Mission Held at Church of the Advent

At the Church of the Advent, Humboldt Boulevard, on the North Side, the Rev. A. T. Young, rector, a parochial mission was held from October 12th to 22nd, by the Rev. W. E. Johnson, of the "Missioners' League." The Holy Eucharist was celebrated daily at 6:30 and at 7:30 A.M., and at 8 P.M. there was a brief service followed by instruction, throughout the week. The attendance was large, and the mission, which was one of instruction preëminently, was a great success in the highest sense of that term. The Men's Club of this church has undertaken a canvass of the entire neighborhood in order to ascertain the number of saloons, especially those with dance halls attached, and the number of billiard and pool rooms, five and ten-cent theaters, Greek fruit stores, and also the general condition of the young people and children who are found on the streets day or night. A strong effort is being made to have the basement of the Church of the Advent used as a club-room, to offset any evil tendencies which may be disclosed by the report of this canvassing committee. It may be possible to secure a special building as a "community house," for this work. This new parish is increasingly alive to its growing responsibilities in the neighborhood of Logan Square.

The Ven. H. Frank Parshall, Archdeacon of Duluth, whose visit to Chicago was mentioned last week, was able to address the Junior Auxiliary branches in several parishes including St. Simon's (Sheridan Park), Calvary (Chicago), St Mark's (Evanston), and the Church of the Redeemer (Elgin). The Chicago Juniors are busy at work preparing several Christmas boxes for the Indian missions in the Diocese of Duluth.

Activities of the Junior Auxiliary

The various Chicago branches of the Guild of St. Barnabas for Nurses are looking forward with much anticipation to the privilege of entertaining the Annual Council of the Guild, on November 8th and 9th. The services and sessions will be held at Grace church and parish house, on Wabash avenue. Chicago is almost the only city in the United States which has more than one local branch of this Guild of St. Barnabas.

Council of the Guild of St. Barnabas

The ornaments of St. Mark's church, Evanston, have lately been increased by the gift of a chalice, paten, and ciborium, offered as memorials by the combined contributions from many of the parishoners. Dr. Little's name is not only held in affectionate memory in the parish where he served for so many years, but is mentioned in loving remembrance at the weekly Requiems which are a regular part of the service-lists in more than one Chicago parish. The work at St. Mark's is thriving in every way, under the leadership of the Rev. Harry S. Longley. The Sunday school enrollment during September surpassed any similar record, and bids fair to increase rapidly.

Memorials at Evanston

St. John's Church, Naperville, has received a total gift of $500 from Mrs. Bannister, as the beginning of an endowment fund, the income only to be used for the maintenance of the parish.

Rev. Mr. Rowley Leaves for England

A few days before the departure for England of the Rev. and Mrs. Richard Rowley, formerly of St. Paul's-by-the-Lake, Rogers Park, the wardens and vestrymen of the parish presented their former rector with a set of beautifully engrossed resolutions, expressive of their appreciation of his work among them. A purse of gold was given by the women of the parish to Mrs. Rowley, and the men gave another to her husband.

Personal Mentions

The Rev. J. C. Ingham, the new rector at Dundee, is a graduate of Kenyon College and of Bexley Hall, Gambier, Ohio, and was ordained to the priesthood seven years ago. His work has heretofore been in the diocese of Missouri, at Pine Bluff, Thayer, Brookfield, and on the City Missions Staff in St. Louis.—Another newcomer is the Rev. Richard S. Hannah, who is the priest-in-charge at Christ Church, Harvard. He originally comes from the diocese of Duluth, and his work since ordination has been at Staples and Little, Minn., and at Colfax and Spokane, Washington.—The new assistant at Grace Church, Chicago, is the Rev. E. J. M. Nutter, recently ordained priest in the diocese of Milwaukee, and a graduate of Nashotah. He fills the place made vacant by the recent resignation of the Rev. H. S. Webster.—Probably the oldest living alumnus of the General Theological Seminary is at present in Chicago, and will be until after Christmas. He is the Rev. Gemont Graves, D.D., of the diocese of Vermont, and he is making his home with his son-in-law and daughter, the Rev. and Mrs. J. H. Hopkins. Though soon to complete his 84th year, he is in perfect health, and goes to church every day, which, we fear, is more than a good many clergy do who do not carry around with them the weight of so many years! He was a seminary classmate of the late Rev. Dr. Morgan Dix.

Church Ready for Consecration

The Church of the Atonement, Edgewater, now awaits consecration, which function will be arranged when new chancel furniture arrives from London, consisting of an altar of oak and marble, with panels of mosaic and a rood-screen and chapel screen of carved oak. These gifts, together with the generous payment of the last $10,000 on the mortgage, come from the senior warden of the parish and his wife, Mr. and Mrs. Samuel Dalton. TERTIUS.

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, October 31, 1911

THE Rev. W. Arthur Warner has been elected secretary of the Bishop White Bible and Prayer Book Society, in place of the Rt. Rev. Thos. J. Garland, D.D., resigned.—BISHOP CHESHIRE of North Carolina spent Tuesday, October 24th, at the Philadelphia Divinity School, and delivered there, in the morning, afternoon and evening, his three lectures on the History of the Church in the Confederate States.—THE fiftieth anniversary of St. Luke's Church, Bustleton, Philadelphia (the Rev. Frederick B. Keable, rector), was kept on the twentieth Sunday after Trinity, by a corporate Communion of present and former parishioners, at an early hour, and a festival service at half-past ten, at which the sermon was preached by the Rev. George L. Richardson.

The annual meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Nineteenth and Walnut streets, on Friday, November 10th, from 10 A.M. until 4:30 P.M. The Bishop of the diocese will preside and the speakers will be the Bishop of Salina, Bishop Rowe, the Rev. H. St. George Tucker, D.D., and the Rev. W. A. R. Goodwin.

HOME IS the place of the highest joys: religion should sanctify it. Home is the sphere of the deepest sorrows, the highest consolation of religion should assuage its griefs. Home is the place of the greatest intimacy of heart with heart; religion should sweeten it with joy of confidence. Home discovers all faults; religion should bless it with abundance of charity. Home is the place for impressions, for instruction and culture; there should religion open her treasures of wisdom and pronounce her heavenly benediction.—*Selected.*

TWO DEPARTMENT COUNCILS

SECOND DEPARTMENT MISSIONARY COUNCIL.

NEWARK was the scene of the Missionary Council of the Second Department, comprising the dioceses in New York and New Jersey and the missionary district of Porto Rico, last week, beginning on Tuesday evening, when the Bishop of Newark gave an address of welcome. The Bishop of Long Island, president of the Council, observed that the tone of Missionary meetings had increased greatly in the last year or two, there being less discussion of details of finance and more of details of missionary work. The Bishop of Central New York spoke of the new interest that had been awakened in missions, and the Bishop of Oklahoma and Bishop Lloyd gave stirring addresses.

Beginning with an early celebration next morning, the day was devoted to the purposes of the Council. The Department secretary, Dr. Harding, told of the details of his work. Bishop Van Buren of Porto Rico observed that his district seemed to be "much in the same relation to the other branches of the department as a marble in a load of watermelons." This, however, was only in regard to its size, as he believed that it was of vast importance. The work in Porto Rico was of an intense missionary nature, he said, as there were many on the island to whom the Word of God had never penetrated. He asked for young men for missionary service; "worn out men ready for a pension will not do." The Bishop of New York spoke on the "World Vision," delivering an address that was eirenic and statesmanlike, and beautiful in its charity for those country clergy who do heroic missionary service, "unnamed, unhonored, and unsung" because they "fail to make up their missionary apportionments."

The afternoon was devoted to various practical subjects. The Rev. W. A. P. Goodwin of Rochester told of parish missionary committees, the Rev. H. R. Hulse described the "Every-Member Canvass," the necessity for weekly offerings was emphasized by the Rev. G. A. Strong, and the Rev. Augustine Elmendorf of Jersey City pleaded for more consideration for home missionaries.

Thursday began with a stirring address by the Bishop of South Carolina on the "Evangelization of the Negro." "The question is no longer a Southern one," said he, "but is one of national scope. There are to-day more negroes in New York than there are in New Orleans, and as many in Philadelphia as in any city outside of New Orleans. You lynch negroes up here the same as we do in the South. It is a national crime. We need you and you need us and we must work together in doing our duty to these people. It is the greatest blot on the American Church to-day that we have trifled with this great missionary question at our own doors. Think of this American Church giving $107,000 for missions to 10,000,000 of people! Out of this, $34,000 goes to Church institutions for Church mission work, and only $73,000 is left for evangelization of these people at our own doors. Is this pitiful sum to be the test of the Church's interest in this question?" Prof. Dillard of New Orleans, Rev. Dr. Charles M. Niles of Atlantic City, and Rev. William A. R. Goodwin of Rochester, continued on the subject, and then the concluding portion of the morning session was given over to the missionary question of Japan. The Rev. H. St. George Tucker, of St. Paul's College, Tokyo, addressed the Council on the foreign field. The Japanese, like the negro, had to be reached through native teachers, he said. The opportunity of the Church in Japan was great, and its importance should be impressed on the Church at large.

W. A. Delegates to Council Favored

An interesting matter of legislation was a resolution adopted whereby representation in the Missionary Council is to be extended to branches of the Woman's Auxiliary and Sunday schools. It was determined that the Woman's Auxiliary and the Board of Religious Education in every diocese should be entitled to send one representative each to the next Missionary Council. Not being authorized to give these delegates a vote, the Council resolved that the General Convention be asked to amend the canons for this purpose. It was pointed out that as the auxiliaries furnish one-third the mission apportionment, they should have representation.

Newark Church Club Dinner

On Wednesday evening there was a dinner given by the Newark Church Club, at which Hamilton Mabie, St. Charles S. Cookman of Englewood, William F. Cochrane of Baltimore, and the Rev. Dr. S. S. Marquis of Detroit, were speakers.

Sunday School Convention

The Sunday school convention of the Department was organized on Thursday, according to canon. The following permanent officers were elected: President, Rt. Rev. Edwin S. Lines, D.D.; Vice-President and Chairman of Executive Committee, Rev. Robert P. Kreitler, Mount Vernon, N. Y.; Department Field Secretary, Rev. Wm. Walter Smith, M.D., New York; Corresponding Secretary, Rev. Oliver S. Newell, Glen's Falls, N. Y.; Recording Secretary, Rev. Rozelle J. Phillips, Syracuse, N. Y.; Treasurer, Mr. J. Paul Nolting, Plainfield, N. J.; Delegates to the General Board of Religious Educa-

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NEW ENGLAND DEPARTMENT MISSIONARY COUNCIL.

THE third Missionary Council of the Department of New England was held at Portland, Maine, on Tuesday and Wednesday, October 24th and 25th. The weather was typical for the season, in Maine, mild and golden; the attendance was large; the speaking of the best, and from first to last enthusiasm prevailed. There were six of the eight Bishops of the department present, those of Connecticut, Massachusetts, Maine, Rhode Island, and Western Massachusetts and the Bishop Coadjutor of New Hampshire. Of the thirty-five of the clergy of the entertaining diocese, only four were absent, two of these on account of illness. Of the laity of Maine there was also a large attendance. The hospitality was ideal, and in every way the occasion was a notable one.

The Council was called to order in the Cathedral parish hall at 2:30 P. M., the president, the Bishop of Connecticut, in the chair. The roll call showed that, besides the six Bishops already named, a very large majority of the delegates were present.

A letter of regret from Bishop Hall of Vermont was read, and affectionate messages of sympathy were sent to him and Bishop Niles of New Hampshire.

The department secretary, the Rev. W. E. Gardner of Cambridge, Mass., made an excellent report. He had made it his aim, he said, thoroughly to familiarize himself with the work of the Board of Missions, and to visit as many parishes and missions as possible. He had made the acquaintance, in this way, of about one-third of the 680 congregations of the Department. He believed that greater interest in the Church students in the many schools and colleges of New England should be taken, and that one need in this directino was a student secretary.

The following officers were elected: President, Bishop Brewster of Connecticut; Secretary, the Rev. Philip Schuyler, Burlington, Vt.; Treasurer, the Hon. Henry M. Lovering, Tanton, Mass.; Member of the Board of Missions, for unexpired term made vacant by the elevation to the Episcopate of the Rev. Thomas F. Davies of Worcester, Mass., the Rev. Robert W. Plant of Gardiner, Me.

A committee of five, of which the Department secretary was made a member, *ex-officio*, to arrange for conferences with students, was appointed, and an invitation of the Bishop of Rhode Island for the Council to meet next at Providence, R. I., was accepted.

Reports of what the Department had done for General Missions since the last Council were then made, showing constantly increasing interest in missionary effort, and that the machinery of organization was working more and more satisfactorily. In almost every instance the fact was elicited that the duplex envelope system, wherever faithfully tried, was attended by most gratifying results.

Bishop Davies then spoke on "What Definite Things Should Be Attempted in the Coming Year?" He said that a great and most encouraging change in the situation had been brought about. No general extension of the work had been planned by the Board of Missions, as it was felt unwise to spur the willing horse. The reserve fund from legacies had been impaired through the necessity, for one thing, of being obliged to care for the five new missionary jurisdictions created by the General Convention in 1910, and no general advance could be made until the deficit had been made good.

Mass Meeting in the Cathedral

A mass meeting was held in the Cathedral in the evening. The six Bishops already mentioned, and Bishop Johnson, late of South Dakota, were in the long procession of choristers, acolytes, and clergy that entered the sacred edifice singing, "Onward, Christian Soldiers."

The Bishop of Maine made a brief address of welcome, and the Bishop of Connecticut presided and introduced the speakers. Mr. C. H. Tibbitts of Wallingford, Conn., who spoke on "The Layman in the Missionary Movement"; Bishop Johnson, who spoke on "The Church's Mission"; and the Rev. H. St. George Tucker of Tokyo, who spoke on "The Work in Japan." Bishop Johnson, toward the close of an inspiring address, asked the question: "Do you want the Kingdom you pray for to come so much that you are willing to give your boy to the Sacred Ministry?" adding that here was one test of sincerity on the part of Christian parents; and Mr. Tucker declared that perhaps the attitude of Japan toward Christianity was the greatest factor in determining whether Christianity was to conquer the Orient.

Work Among Oriental Christians

There was a large number present, almost all of them men, at the early celebration in the Cathedral, at which the Bishop of Maine was the celebrant. At the morning session of the Council Bishop Parker of New Hampshire, reported for the committee on the work among the Oriental Christians and other foreigners in New England. The report threw a flood of light on the subject, and created fresh interest in it.

The order for the day was then taken up, and the subject discussed was "The Forward Movement and Methods of Stimulating Interest and Increased Offerings in the First Department." Mr. Huntington Saville of Boston spoke on "The Diocesan Missionary

Committee," and showed how a hard-working committee of laymen had, by repeated letters, especially to delinquent parishes and missions, succeeded in raising the full apportionment in Massachusetts. The REV. C. M. ADDISON of Stamford, Conn., gave an account of the great success that had followed an Every-member Canvass for weekly offerings in his parish. The REV. E. J. DENNEN of Lynn, Mass., spoke on "The Practical Working of Duplex Envelopes." He described how interest in this system of giving could be aroused in a parish by successive meetings of earnest laymen, until the parish had been thoroughly canvassed, and every person had been given an intelligently-presented opportunity to make weekly pledges. Many questions were asked the speaker by fellow delegates, and in each instance a happy reply followed.

A resolution was adopted, asking the Board of Missions to change the close of the fiscal year from September 1st to July 1st.

At the afternoon and closing session the subject for discussion was "Conditions Peculiar to New England." The REV. C. J. SNIFFEN, diocesan missionary of Western Massachusetts, and the REV. PHILIP SCHUYLER of Vermont, spoke on "Rural Missionary Work." Mr. Sniffen said that a thorough canvass of the districts under his charge, undertaken in part by deaconesses from the school in New York City on their summer vacations, had resulted in reaching 5,000 non-churchgoers and 1,700 children. Since January 1st there have been 300 Baptisms among these people, and 2,250 new persons have been discovered. The Rev. Mr. Schuyler presented a scheme for a rural house-to-house canvass, and quoted the words of a Vermont judge to him, that city slums were not to be compared with country slums for sorrowful facts.

The subject of "Schools and Colleges" was then taken up. A paper by the REV. LYMAN P. POWELL of Northampton, Mass., read by proxy, showed what a great work for the Church had been done among students at Smith College. Mr. C. P. FRANCHOT, a law student at Harvard and a graduate of Yale, spoke very earnestly of religious work among college students. The last speaker was the Rev. Ernest deF. Miel of Hartford, and his subject was "The Missionary Possibilities of the Department of New England." He said, in closing: "If we are true Churchmen we will acknowledge our responsibility for every unchurched soul within our jurisdiction."

Church Club Banquet

The Church Club of Maine tendered a banquet to the members of the Council at the Congress Square Hotel in the evening, at which also the diocesan clergy and visiting Maine laymen were present as guests. The large dining room was filled. Professor K. C. M. Sills, president of the Club, presided, and the speakers were Messrs. James Pierce, Providence; Burton Mansfield, New Haven; Stephen Baker, New York City; the Rev. Hugh L. Burleson, secretary of the Board of Missions; and the Bishop of Maine. The speaking was of a high order, and fittingly crowned the deliberations of the third Council of the First Department.

SECOND DEPARTMENT MISSIONARY COUNCIL.

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tion, Rev. Edmund J. Cleveland, West Hoboken, N. J.; and Prof. Henry A. Sill of Cornell University, Ithaca, N. Y.; alternate, Rev. Thomas A. Conover, Bernardsville, N. J.

The following were elected chairmen of the standing committees with membership on the Executive Committee: Finance, James May Duane, Esq., of New York; Teacher Training, Rev. J. W. D. Cooper, Geneseo, N. Y.; Missions, Rev. David C. Huntington, Watertown, N. Y.; Printing and Publicity, Ven. Charles H. Webb, Brooklyn, N. Y.; Organization and Equipment, Rev. Edmund J. Cleveland, West Hoboken, N. J.; Music, Worship, and Art, Rev. Charles A. Jessup, Buffalo, N. Y.; Religious Education in Schools, Rev. Charles H. McKnight, Manlius, N. Y.

At 3 o'clock a public Sunday School Convention was held in Trinity Church, at which Bishop Lines presided. The first speaker was the Rt. Rev. Edward W. Osborne, D.D., Bishop of Springfield, on "The Missionary Spirit in the Sunday School." He was followed by the Rev. Henry Hale Gifford, Ph.D., of Grace Church, Elizabeth, N. J., on "The Sunday School, a Missionary Organization"; third speaker, Mr. H. H. Pike, superintendent of St. George's Sunday school, New York City, who dealt with "Missionary Methods in the Sunday School." Volunteer speakers were the Rev. Messrs. C. E. Hutcheson, George Hadley, Archdeacon Carter, E. J. Cleveland, and Mr. A. E. Barlow.

Public Meeting in Auditorium

A public meeting on Thursday night in the new auditorium closed the Council. A massed choir of more than 200 from the choirs of the churches in the diocese of Newark filled the back of the stage and the front rows of the hall. Bishop Lines presided and the speakers were Bishop Partridge, Mr. Talcott Williams, of Philadelphia, and Mr. George Gordon King, treasurer of the Board of Missions.

The 1912 Missionary Council for the Second Department will be held in Buffalo, N. Y.

GIRLS' FRIENDLY SOCIETY CENTRAL COUNCIL.

NEW YORK, October 30.

LAST week from Monday to Friday was devoted by the members of the Central Council of the Girls' Friendly Society in America to their Twenty-fifth annual meeting, opening with the devotional service in Grace Church, where Bishop Courtney gave four meditations on the "Spiritual Life of a Child of God." The next morning at 8 o'clock the members made their corporate Communion at Calvary Church, Bishop Greer being celebrant. The business sessions were held in the parish house of St. George's. Addresses of welcome were made by the rector, Dr. Birckhead, and the president of the New York branch, Miss Brunker. Touching memorials were made of Miss Eve Alexander, late general secretary, and of the late Bishop of Salisbury, who was present at the meeting last year.

Interesting reports were given by officers. Need of the society everywhere was shown, but especially in the mill towns of the South. A special plea was made for an organizing secretary, after which it was stated that an associate had offered her services for one year for that work.

There were conferences for associates and for members as well as special meetings for departments. Distinguished guests included the president of the Girls' Friendly Society in Canada, Miss Boulton, and the secretary of the same, Miss Robinson, as well as Mrs. Thomas Roberts, honorary president of the Girls' Friendly Society in America and for eleven years the president. Officers were chosen as follows: President, Miss Mary A. L. Neilson; Vice-Presidents for the eight Missionary Departments: 1. Miss Hopkins, 2. Mrs. Morton S. Lewis, 3. Mrs. Bolton, 4. Mrs. Morris S. Tyson, 5.Miss Sibley, 6. Miss Fanny Campbell, 7. Miss Turner, 8. Miss Napper; Secretary, Mrs. Bernard Schulte; Treasurer, Miss Mary Anthony; Elected Members of Council to serve three years, Mrs. Sessions. Miss Wisner, Miss Ford, Miss Norton, Miss Kinsman. To supply vacancy caused by death of Miss Bellows, Miss Packard. Executive Committee, Miss Benson, Miss Mackintosh, Miss Wisner, Miss Schapps, Mrs. Sessions.

On Wednesday afternoon a reception was given to the Central Council and all visiting associates by the Bishop of New York and Mrs. Greer at their home in Gramercy Park. Mrs. Greer was assisted in receiving by other officers of the Central Council and officers of the New York diocesan council.

A large number of visiting members were entertained by the diocesan organization of New York, and many plans were made for their pleasure. A special service was held at the Cathedral for associates and members. The capacity of the Cathedral was taxed to its utmost and it was a goodly and inspiring sight to see the army of girls and women march into the beautiful building. There were present in the chancel the Bishop Suffragan of New York, Bishop Courtney, the Dean of the Cathedral, with many of the city clergy. The Rev. John Mockridge, vicar of Trinity chapel, New York, preached the sermon.

The last meeting of the Central Council of 1911 was held on Friday morning, at which time appointments were made of the central committees in charge of departments.

The Central Council will meet next year in Detroit.

THE EPISCOPATE AS AN ORGAN OF CATHOLICITY.

[*Continued from Page* 13.]

unto each of you is to be consecrated is one and the same. It is the one episcopate whereof part is held by each Bishop for the whole. It is an organ of the Body. It is for the sake of the Body. It is nothing in and for itself. It is nought, it is worse than nought, if it be not for service.

The ideal is so high and imperative, as it towers above one, that we instinctively cry: who is sufficient? Truly it is a solemn matter for one to occupy the Bishop's chair. It recalls the Arthurian legend of the Seat Perilous,—

> "Perilous for good and ill for there . . .
> No man could sit but he should lose himself."

The seat perilous! No less a Bishop than St. Chrysostom, you remember, thought not many Bishops would be saved. At any rate it is another instance of the Christian paradox: lose self to save self. In this hour when you are to be consecrated, let me ask each of you to remember how the chief Shepherd and Bishop of all souls "for their sakes" consecrated Himself. As in that hour into His, so now into your consecration, let there enter that willing and utter surrender of self for the sake of the brethren. Thus, losing self for His sake and the Gospel's, find yourself and your power in the fulness of Him that filleth all in all.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

NEW YORK'S COMMITTEE OF SAFETY.

ORGANIZED immediately after the terrible "Triangle" holocaust in Washington Place last April "the Committee on Safety of the City of New York," was formed and began at once an examination of the conditions under which people were working in factories in that city. Many, all too many, dangerous conditions were disclosed. Wide distribution of responsibility and hampering conflict of authority were found to exist, five different departments being found, each to have partial power to make what in the last analysis was only partial correction of any of these conditions. Accordingly, the committee secured the passage of an act to provide adequate protection to life and health of the workers in factories and lofts. This received a unanimous vote in both branches of the Legislature and there was an assurance that the Governor would sign the measure. In New York state, matters especially affecting the City of New York must also receive the approval of the mayor, before submission to the Governor. To the great surprise of the committee and the public generally, Mayor Gaynor interposed his positive veto. This was manifestly due to the fact that among the thousands of supporters of the measure, a prominent political opponent, a newspaper hostile to Mayor Gaynor, has been active.

To offset this an effort was made to revise a pending measure that was wholly inadequate in form, looking to the establishment of a bureau of fire prevention. The sponsors of this measure were persuaded to include in their bill about three-fourths of the provisions contained in the bill vetoed by the mayor. This bill passed both houses and received the endorsement of the mayor, although it is generally agreed that this measure is not nearly so effective as the one which he vetoed. This bill is now in the hands of the Governor. If vetoed it will be because of its procedure.

The governor and the state legislature provided a "State Factory Investigating Commission" to investigate conditions under which manufacturing is carried on in the first and second class cities of New York, with a view to making such recommendations for the protection against fire and unsanitary conditions as the results of their investigations might warrant. It is composed of five members of the legislature, two appointed from the Senate and three from the Assembly, and four citizens appointed by the Governor: a representative woman, a representative labor leader, a real estate broker, and a business man with large interest in the fire protection problem. The commission has secured the services of eminent counsel and selected as director of the sanitary side of the investigation an especially able physician experienced in such work. It has also appointed a prominent expert to be fire engineer to take charge of the fire hazard side of the investigation. Public hearings have already been held and will be continued until the end of January. The commission is required to make its report to the legislature before the end of February.

It is the present thought that it may be possible to complete the fire hazard side of the work by that time and to make so respectable a beginning on the sanitary side that the legislature will be warranted in continuing the commission for another year to enable it to complete the work. This seems the more necessary, because owing to the long session of the legislature, the commission was not able to begin its work until October 11th.

The committee has made a special investigation of some sixteen hundred factories, discovered and recorded the conditions of danger, and is now laying the same before every department and every authority possessing a vestige of power under the present law to correct the dangerous conditions.

The Committee on Safety is following up the prosecution of the cases against the proprietors of the Triangle shirtwaist factory in which one hundred and forty-three girls lost their lives last spring; and is systematically meeting organizations of working people, philanthropists, and social workers to secure their co-operation in bringing the proper evidence before the commission, in distributing information concerning the existing dangers, and in spreading intelligence about ways and means through which the working people may secure protection through modification of their own conduct in working places.

In preparing the above account of the work being done in New York City to promote the safety of the persons and lives of factory employees, it has occurred to me that this is an excellent line of work for our social service commissions to undertake. It is in line with the motives at the base of their appointment and represents a concrete expression of brotherly love and concern.

NATIONAL MUNICIPAL LEAGUE DESIRES THE HELP OF THE CLERGY.

THE National Municipal League has been sending to the clergy of the Church during the past few weeks the following letter:

"The National Municipal League wants, and therefore cordially invites, the co-operation of the clergy in advancing the ends which the League has in view and has been persistently promoting for seventeen years.

Besides its economic and political sides, the question of municipal government has a distinctly moral side. It is because the clergy are especially interested in this aspect of the question that we are addressing you. It is a matter of common knowledge that corrupt municipal governments invariably enlist in their service the vicious and criminal classes, paying them in police 'protection' for such services. Ought not the clergy to be actively and as invariably enlisted on the side of the progressive, uplifting forces in American communuity life?

"One of the principal objects of the National Municipal League is to aid in promoting such a general and intelligent moral development as will make it impossible for the people to tolerate the nomination and election of officials, legislators, or judges who would grant immunity and protection in exchange for the political services of the promoters of vice and drunkenness, and of those who are constantly seeking to defeat the better elements by fraud and bribery at the polls.

"From its organization the League has sounded the moral note, and has sought by spoken word and printed page to arouse the conscience of the American people to the gravity and importance of the municipal problem. Literature enforcing these ideas has been given a wide and effective circulation among all classes.

"We are calling your attention to this phase of the matter as we are anxious to enlist the activities of the clergy generally, in the cause of higher municipal standards. We want your active sympathy; we want your co-operation."

A rather annoying mistake occurred in the printing of this letter, the letters "im" being omitted from the word "impossible" in the third paragraph. This necessitated sending the following letter of explanation to those who had been originally addressed:

"Mistakes will happen in the most carefully managed organizations and in the best regulated offices. A few days ago we addressed you a letter calling attention to the work of the National Municipal League during the past seventeen years for higher municipal standards. In the light of the context and the League's long history of active work along civic lines, the mistake was an obvious one. We feel, however, that the matter ought to be called to the attention of those to whom the communication of October 12th was addressed so that there may be no shadow of misunderstanding in the matter. From the beginning the League has made the moral note in municipal affairs the dominant one and sought in every possible way to make the American public intolerant of low standards in municipal life and activity."

PRIEST ROUTS A CITY ADMINISTRATION.

THE REV. EDGAR M. ROGERS, one of our clergy, while serving a parish in Imperial, California, was President of the Library trustees. As a result of his activities in public affairs, he forced the resignation of the mayor and the councilmen, and later, of the city clerk and city attorney, because of their improper practices as public officials. They made a rather vicious attack on Mr. Rogers, seeking to undermine his mission work, but in this were unsuccessful. The mayor sold his holdings and his business and left the city.

COPIES of the last annual report of the Christian Social Union may be had upon application to the Corresponding Secretary, the Rev. George Lynde Richardson, 3916 Locust street, Philadelphia. The report contains, in addition to details concerning the Union's activities, a statement in regard to the appointment of the Social Service Commission of the Church and a list of the diocesan social service commissions as they stood on June 15th last.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CALDEY ABBEY AND THE LATIN LITURGY

To the Editor of The Living Church:

THE fact that I have almost always found myself consistently at one with *Presbyter Ignotus* may perhaps in his sight palliate my dissension from his conviction in one particular case. In THE LIVING CHURCH for October 14th, he speaks with unwonted sharpness of the use of the Latin language in the monastic offices and the liturgy at Caldey Abbey, finding the effect "alien and artificial," asking *"cui bono,"* and while justifying the use of the *"Liber Precum Publicarum"* in colleges on the ground (untenable, alas, today) that there "Latin is a second mother tongue," condemning it amongst the Caldey monks as a "sort of *tour de force*, a phonograph performance, disedifying and exotic."

I am sorry for the expression of these impressions as I am at a loss to understand how they could have been obtained: the restoration of the Religious Life for men to our own portion of the Catholic Church is (or has been) sufficiently difficult of accomplishment, and even now it is important that no idea of affectation or wilful mediaevalism should be carelessly attributed to the several houses, or heedlessly acquired by those unfamiliar with their nature. This is particularly true of the Benedictines, since, being a lawful and *bona fide* revival in the Church of England of the Religious Life according to the Holy Rule of St. Benedict, unchanged and undiminished, the movement they represent is by its nature most open to superficial criticism or uninformed condemnation.

I suppose I am as intimately familiar with Caldey Abbey as any man in the United States, and I think I have the right to say that there, if anywhere, any charge of affectation or unreality falls to the ground: not only is this Benedictine community the most absolutely untarnished centre of true Christian civilization with which I am familiar, it is also the most convincing example of single purpose, honest effort and simple sincerity. It is impossible to spend a few days on this new "Holy Island" without submitting to the kind compulsion of this wonderful and potent thing that has come in these latter days to play its enormous part in the redemption of the Church. I know *Presbyter Ignotus* would agree with me in this, and because I know this I regret what he has written.

For myself, and all the others I have come to know in the Abbey guest house, the Latin offices are an essential part of the whole thing, not only an added beauty to a mode of worship that has no equal east or west, but a fundamental fact, a note of universality, a mark of historic continuity that could not be eliminated without loss that might well be fatal.

Every visitor to Caldey should remember that he enters the chapel, lives in the guest house, even sets foot on the island, only on sufferance and by the kindness of the Father Abbot; the life is not arranged for him, the offices are not for his edification; his very presence on the island is often, and in several ways, a handicap. The work of these monks is the *Opus Dei* of unceasing prayer and intercession; they are not a missionary Order, and the standard by which their methods are determined is not that of public appeal, but of private effectiveness.

That the use of Latin in chapel conduces to this effectiveness is proved at least by the fact that it has continued from the first and under it the Order has grown stronger and more efficient year by year. Why should it not? Why should the use of Latin be a hardship or a stumbling block? *Presbyter Ignotus* holds that, few of the brethren being university men, the offices must be uncomprehended by them, but this does not follow: the offices are not novel and unknown, they are unvarying in their make-up and they are repeated day after day and year after year. Many of the psalms, as those for compline, must be committed to memory, and it is possible that many of the monks know the whole Psalter by heart. As a matter of fact all the offices are far more familiar even to the newly professed novice than are the vernacular services of the Church to the average secular worshipper.

But it may be said, why Latin rather than English? Isn't the latter good enough and more consonant with the spirit of the Anglican Church? There are two sides to this question: no one would think of suggesting the abandonment of the English language in parish church services, but of late we have come increasingly to realize that Latin is not a dead language, useful only as a mode of mental training, but that it has a cultural value for which there is no substitute. The change in the point of view of educators, in this respect alone, during the last five years, is almost startling, and I think the time will come when something of the same change will be perceived in the Church.

For after all there is a good deal of superstition mixed with the good sense that proscribes English as the sole language for public worship in our part of the Church. Half the old antipathies engendered by the Reformation are still operative though the cause is long since dead. One of these is naturally the use of Latin as a liturgical language. Every revolution gains at the cost of something lost. The gain of vernacular services was enormous, but something of value vanished with the old missals, breviaries, graduals, and psalters. The effort to make of religion a purely rational thing, intellectually expressible and intellectually comprehensible, has met with indifferent success, and the nemesis of denial is hot on the trail. We who have heard the noble and sonorous Latin of the choir offices at Caldey, chanted in the dusk to the solemn Gregorian mode after the method of Solesmes, know that therein is something of wonder and mystery and transcendence that are as consonant of religion as the keen mental appeal of services in our own tongue: we love the good English of Caldey parish church, but across the field, in the dim chapel, we find another and a different element that rounds out and perfects the familiar Prayer Book services. Words and language are more than the small change of thought, they have in the beginning, and acquire without ceasing, a certain spiritual significance and dynamic power of spiritual suggestion: they become evocative as well as expressive: moreover, an idea of emotion voiced in one language can never be adequately translated into another, and many of the noblest thoughts and aspirations of man have been expressed in the Latin tongue: any transcription of them into another language can be only a pale simulacrum of the original. Take for example the *Dies Irae*, the *Stabat Mater*, or, best of all, the *Hora Novissima:* listen to the best possible English translation, said or sung, then hear good English monk voices chanting:

"Imminet, imminet, ut mala terminet, aequa coronet" and all that goes before and follows after in this astounding hymn: no man can deny that even to the most rudimentary Latinist (like myself) there is something of inestimable value in the original that is nonexistent in the translation.

Again, the Georgian mode, which is the only perfect type of religious music devised by (or revealed to) man, is the *alter ego* of Christian Latin, it may be distorted to misfit our English words and construction, but the results are seldom edifying: if we are to restore it in all its sublimity, it must be in conjunction with Latin words, otherwise we had best leave it largely alone.

Finally Latin was our own Church language for a thousand years, it is today the universal tongue of all the rest of the Church in the West, and it possesses a certain element of universality, of continuity, that is supremely useful at this particular juncture: it can never be the common tongue of our public worship, but it links us by another chain to the great past of which we are common heritors with the rest of the Western Church, and if we abandon it altogether we do so at the peril of irredeemable loss.

So for one (though there are many others) I am devoutly thankful that Dom Aelred in restoring the Benedictine Life to the English Church has been led to restore the Latin offices as well, and I hope to live to see the day when the admirable Latin translation of the Prayer Book will be as commonly used in our Divinity Schools as is the original, and every college and university have its own "Latin Chapel" with daily services. I know of no better panacea than this for the ills of materialism, intensive intellectualism, and rationalized religion that now afflict the spiritual life of our time.

Boston, October 19, 1911. R. A. CRAM.

BAPTISM AND CHRISTIAN UNITY.

To the Editor of The Living Church:

IN an address on Christian Unity recently delivered in Atlanta, Dr. Campbell Morgan of London, England, among other things, stated that—"Continually I am growing more careless of differences in ecclesiastics, and growingly I am more careful of the great Catholic doctrine of unity in spirit." Then again he said: "No man is a member of any Church unless he be born of the Spirit, and no rite or ceremony, no matter how holy in itself, can make him so."

Surely here are statements which fairly represent the spirit and thought of a great deal of modern Protestantism, though of course only a small fraction of Christendom, yet it is that fraction largely that the present movement for a Unity Conference will have to consider.

Now, Christian unity can come about only when we recognize all the truth and all that is good in all the Churches, and get down to the essentials of the Incarnate life of the Son of God. It will be a narrow way in some things and not a broad way in those things. The broad way will be more divisive and destructive and disintegrating as time goes on, and that is what all sincere seekers after unity are deploring.

Christ made Baptism an essential act for incorporation into His Incarnate life. It is not man's act, but the Church's act with Christ's authoritative command behind it. Baptism properly administered, *i.e.*, by water in the name of the Father, Son, and Holy Spirit, is the new birth into the Incarnate life. That is what the New Testament teaches and that is what Christianity has taught from the beginning.

In his *Soteriology of the New Testament*, Dr. William P. Du Bose, Sewanee's great apostle, writes: "But if we think so little

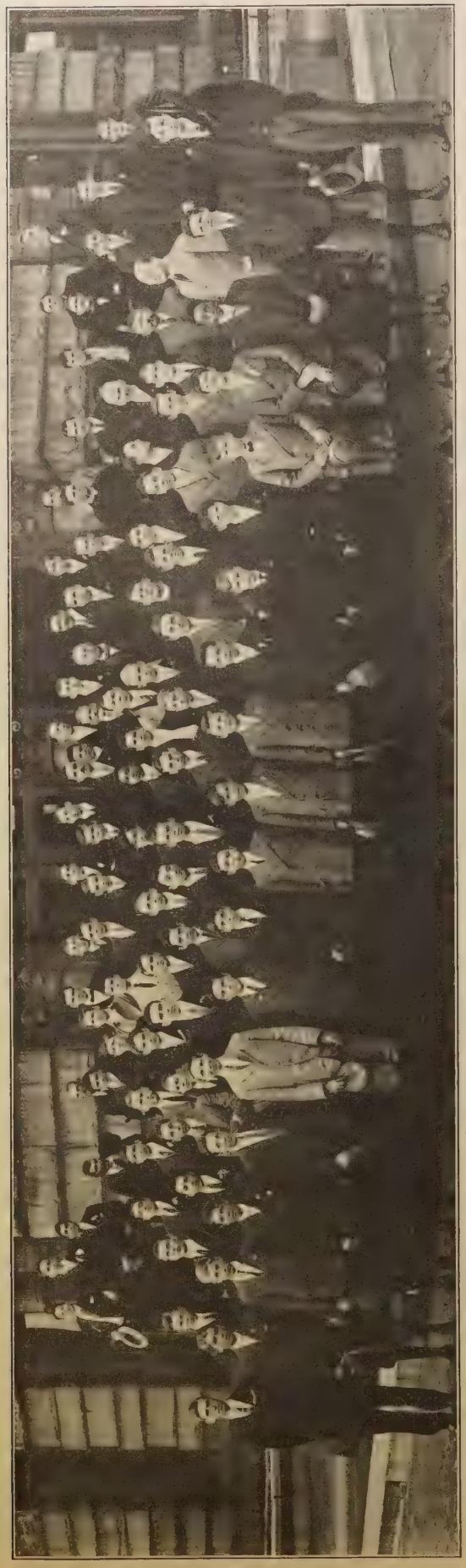
THE RT. REV. PHILIP M. RHINELANDER, D.D.,
Bishop Coadjutor of Pennsylvania.

THE RT. REV. T. J. GARLAND, D.D.,
Bishop Suffragan of Pennsylvania.
[Photo by Haeseler, Philadelphia.]

CHURCH OF THE ADVOCATE, PHILADELPHIA.
[In which the Consecration Service was held. The Church has been offered to the Diocese for a Cathedral.]

BROTHERHOOD OF ST. AND
[Photograp

VENTION GROUP, BUFFALO.
& Markel.]



BROTHERHOOD OF ST. ANDREW CONVENTION GROUP OF JUNIORS, BUFFALO.
[Photograph by Kent & Markel.]

of Baptism because there *is* so little in it, is it not possible that there is so little in it because we think so little of it? If we could but see in it all that it is, it would be to us all that it is. The difficulty lies behind it in our conception of the Church, and yet behind that in our conception of the Incarnation and of our Lord Himself."

Great Protestant divines who are interested in Christian unity should read Dr. Du Bose's *Soteriology of the New Testament.* It would do them good, and perhaps make them more patient with ecclesiastics, and more careful about belittling some vital things bearing upon Christian unity so much desired by serious Christian men, to-day.

Yes, it is necessary to "be born of the Spirit," and that is exactly what Baptism accomplished. We ought to lay hold of that truth more than we do, and emphasize it in our teaching, and not, as is so often done by some Christian teachers, confuse it with another important truth, viz., conversion. Regeneration or re-birth is a great Catholic doctrine, and Baptism is the way, the God-appointed way, we receive it. The Master's Baptism gives it both to little children and grown-ups, and that, too, is significantly Catholic. The privilege of the Incarnate life is not limited to converted people only, such as is intimated by the misused term "born of the Spirit," meaning, to some, merely conversion. The important thing for all persons who have been baptized to realize is that they have been born into the Kingdom of God, and that they should actualize and make real that fact and privilege more and more as they grow in years and grace, and not disqualify or sell their birthright because they minify its importance.

Let us magnify Baptism and the life that should be lived because of it. The Church is a living organism, and the Spirit has never left that organism and become disembodied so that we can speak of a unity of the Spirit without the Church, which is the mystical Body of her blessed Lord.

All properly baptized persons are within that Spirit-Body, and to become conscious of that is a long step toward a reconciliation of our "unhappy divisions," but of course not the only step. A truth modern Protestantism needs to learn, if we are going to get upon any kind of a basis for unity, is that the Church from the day of Pentecost has been God's medium of extending to humanity the Incarnate life, and that life, therefore, was in the world 1500 years before there was any real, organized Protestantism. That life was a definite, positive gift bestowed upon all who were baptized, and it was further developed and sustained by the other great sacrament instituted by our Lord, viz., the Holy Communion. These gifts, during that period, were not bestowed upon any person independent of the Church and her guiding Spirit. Let us bear some of these vital truths in mind when we are talking about Christian unity, and not fall into the clap-trap temptation to preach a mere humanitarian gospel or a vague unity of the Spirit. Yours sincerely,

Marietta, Ga., October 18, 1911. EDWARD S. DOAN.

A MID-WEEK SERVICE.

To the Editor of The Living Church:

THE majority of my brethren, I doubt not, have found the attendance at the Wednesday evening or mid-week service more or less a subject of discouragement. It has presented itself perhaps as a problem for which they have sought at different times and in various ways some sort of solution. I wish to offer my experience of a year and a half for their consideration and adoption.

Simple Evening Prayer, interchanged sometimes with the Litany, and a short address, seemed in my charge to grow more and more perfunctory and unsatisfactory. A few, and they the most faithful souls, came as a matter of duty and loyalty, but not, as I should infer, from any deep interest. And so the service was changed into a "Bible Study Class" for the whole parish, with special emphasis on the word "study." We took St. Luke's Gospel for our first text book, devoting nearly two years (from October to May of each year) to a most thorough and systematic study of its contents, with always a practical and personal application at the close of each lesson. This fall we pass into a study of the sequel of the Gospel, viz., the Acts of the Apostles, in which we hope to find ever fresh delight and that knowledge of the early Church and that familiarity with the original sources of Christianity so much needed by the average Christian to-day. The study of the lesson is preceded by two hymns, the reading of one psalm, the recital of the Creed, and a few collects, and, vested in cassock, I invite the people to sit together in the front pews of the church with Bibles in their hands, and maps for reference. The attendance has been most encouraging, the interest in Bible study constantly gaining, and the parish quickened and strengthened in many ways. JOHN S. MOODY.

Hickory, N. C.

THE OBVIOUS MEANS OF MEETING AN OBVIOUS NEED.

To the Editor of The Living Church:

THAT this Church is doing very little in the way of missionary work in the country districts and small villages in the Middle West, is a truism so obvious that it does not need statement. Yet a recent experience has led me to believe that the country is hungry for the message this Church alone can deliver.

Going down through the Ozarks the other day to a little town where, with a brother priest, I was to conduct a "mission," I was greatly impressed with the need of continuous and systematic work in the little settlements along the line of the railroad. Similar conditions exist in many places all over the country. In very few of these villages can self-supporting parishes, or even well organized missions, be established. And yet they are crying out for evangelization, and in very many of them we should find, I believe, that the field is ripe for the harvest.

As we passed village after village, each with its little group of houses, a store or two, and postoffice, we began to question if there was any untried means for reaching these neglected American people. And the obvious answer was the automobile.

Why could not a flying squadron be organized for country work, to cover a certain territory with regular ministrations and much house-to-house visiting? A serviceable five-passenger touring car can now be had for from $900 to $1,200. Four men could go out in such a car, one a priest of wisdom and experience, the rest perhaps young men just ordained, or, some of them at least candidates for holy orders. They should carry a sufficient camping outfit to enable them to live independently, for accommodations of any sort would be at all times difficult, and sometimes impossible to secure. Services could be held in almost any sort of place, school houses, country meeting houses, even dance halls. We saw at one little station a dance hall that fairly shouted to us, "Why don't you come and preach in me?"

In the middle states probably six months are suitable for such work by men accustomed to outdoor life. And as I said, I have reason to believe that the fruit is just waiting to be picked.

The automobile is used for business, for pleasure, for short and long distance travel, and is contributing largely to the maintenance of many evil resorts. Here is the work of the Lord Christ languishing in the country districts, and we have the means right at hand for supplying the need. When shall we be wise enough to use it? What diocese will have the first automobile squadron for country mission work? LEONARD B. RICHARDS.

Ferguson, Mo.

NEED FOR SYSTEMATIC INSTRUCTION.

To the Editor of The Living Church:

WHENEVER I write to you, I feel like a lovable character of the great novelist, who could not write a petition without the head of Charles I. appearing in it; and so when I address you, it seems as if systematic dogmatic instruction must up and will out.

To me such instruction seems so vital for the Church. Instruct our people, and again instruct, and yet again. Then, the younger generation growing up, will realize their heritage and the Church grow and increase as she should.

To illustrate: I was in Owego, N. Y., one hot August week-day evening, last summer. The rector was giving a course of Bible instruction, and I attended one lecture. Considering the season there was a good congregation, who paid marked attention to the instruction, which was clean and definite and preceded by a short service. From one of the vestry I learned the previous year the rector had a series of instruction on the Prayer Book, and as he (the vestryman) described it, "he had us all going over our Prayer Books, looking up and examining rubrics."

Now I have no doubt that congregation has considerably added to their knowledge of both the Church and the sacred Scriptures, and so, may an obscure layman diffidently suggest to the reverend clergy that in the coming Advent season, and later, some at least, systematic dogmatic instruction be given.

As to the laymen, much more is lacking. How many of us could pass satisfactorily even an elementary examination on the Church, her ceremonies, her ritual, her doctrine? I know I would fail. We say, ofttimes glibly and perhaps with a certain smug satisfaction, "I believe in one, holy, Catholic and Apostolic Church." How many of us could write a reasonably lucid explanation of these four marks? How many could show our right to our claim of the Apostolic Succession?

In these days of widening and broadening out, it sometimes seems to me that we laymen had better narrow, yes, narrow down: study our heritage, know how and why we are members of one, holy, Catholic, Apostolic Church, and having learned, we can then widen, by living up to that knowledge, by being loyal to that knowledge, by showing we realize whatever we have, what we are baptized into, what we promised at that time, and being loyal Churchmen and Churchwomen, we can by our lives show that the Church means something, stands for something concrete; in other words, is.

So I suggest, while it sounds radical at this time, let us narrow some, so we may widen, broaden, expand later, and bear each his individual witness to the Truth, the Bride of Christ.

Yours truly, CLEMENT J. STOTT.

Kansas City, Mo., October 23, 1911.

BISHOP PETERKIN'S LETTERS.

To the Editor of The Living Church:

AS to the name of the Church, it would seem that it must be:

1. Inclusive enough to subsume all the elements within it.
2. Limited enough to indicate its special sphere of action.

The adjective American certainly satisfies the second requirement.

The word Catholic is the only one I know that satisfies the first.

Our present name satisfies the second, but not the first: for it takes two of the Church's many doctrines and elevates them to a place in its title, thus giving them a prominence out of all proportion to their importance. By what authority did the sixteenth century impress its essential characteristic upon the Church?

If the sixteenth century can interpret the first, why may not the twentieth reinterpret it? Was the sixteenth century interpretation *ex cathedra*? Must the Church be fossilized in a sixteenth century form? The Church Catholic is not agreed as to the judgment of the sixteenth century reformers. If it is to be fossilized in any form, why not take that of the fourth century as the proper form? All are agreed that the Council of Nicea expressed the judgment of the whole orthodox Church.

But why fossilize it at all? Just as "Anselm and Langton lived long before the Reformation, and so knew nothing of the issues involved," so Hooker and Taylor knew nothing of the issues involved in our twentieth century civilization.

The mystery of the Lord's Supper must ever remain a mystery. We know that it is to be done in remembrance of Him who gave Himself for us, but we do not and can not *know* the *way* in which His presence manifests itself in the sacred symbols. Why should one Christian quarrel with another over his interpretation of the mystery? None knows more than another. Not even the laying on of hands authorizes one to dogmatize. As we require each to "hold fast to that which is good" in regard to the essentials, why not also allow each to cherish such an interpretation of the non-essentials as will bring most peace to his reverent soul? For surely, if the doctrine of the Real Presence had been essential, our Saviour would not have left us in ignorance. So I, for one, have no quarrel with any whose hearts are eased by the use of the word "Mass." It does not hurt me in my own interpretation of that same mystery. However definitely the Church may teach any doctrine, the benefit the individual receives is circumscribed by his mental limitations.

"How is Christ present in the Eucharist," is a question of less practical importance now than "How is Christ's Spirit present in my life?" The first is purely scholastic; the second is fraught with the most serious consequences for me and for my environment. For a shepherd of souls to waste his time over the mental gymnastics of the schoolmen, when our modern society is full of the canker of injustice, of hatred, of greed, of poverty, of prostitution of soul and mind and body, is a most damning evidence of incompetence.

"Ah!" I hear you say, "here is just another voicing of that new-fangled pragmatic philosophy." But there are thousands in the Church and out of it who never heard of William James or of Pragmatism, whose thoughts, as they follow these long discussions are, "That's all very well for the preachers, but what's the outcome to be for us who are starving?"

Perhaps the reason the Priest and the Levite didn't see the wounded traveler by the wayside, was that they were too busy arguing which foot must enter first the Holy of Holies.

Very respectfully, JAMES V. BOWEN.

Mississippi A. and M. College, October 23, 1911.

To the Editor of The Living Church:

THE venerable Bishop of West Virginia quotes the third question in the Ordering of Priests (may I be permitted to say?) in the spirit of some people—not all—forty years ago; a spirit at the present day happily almost obsolete. Can he not perceive that Catholics feel, quite as fully as he does, the burden on the conscience to be certain as to what this pledge means and be loyal to it?

1. What are "*the same*"?

Obviously and grammatically, "the Doctrine and Sacraments, and the Discipline of Christ as the Lord hath commanded." It must be remembered that the pledge of the Nicene Creed follows in the service the pledge of the questions.

2. Is it possible for "this Church" to receive "the same" with a difference from the apprehension of "the same" by all the rest of the "One, Holy, Catholic, and Apostolic Church"?

This is not possible, if "this Church" is to continue to be part of the "One, Holy, Catholic and Apostolic Church."

Does any one presume, not consciously of course, but down at the bottom of his heart, unconsciously and yet actively, that God the Holy Spirit guides, and has ever guided, the Protestant Episcopal Church or "this Reformed Church" of England, as he calls it, only?

Therefore, "*the same*" which "this Church" has received is "the same" which all parts of the "One, Holy, Catholic, and Apostolic Church" have received, "according to the commandments of God," as He has guided them as well as ourselves.

This conclusion is in harmony with the rule of St. Vincent of Lerins, the largest and most liberal scale known for discovering the guidance of God the Holy Spirit over the whole Church.

In short, the misconception is, that in the third Ordination question, "*the same*," may be different, *quod absurdum est.*

The above conclusion, as the writer, God helping him in his meditations and prayers, has seen it ever since he took that pledge, is its literal and grammatical meaning.

3. It is an established legal principle that an enactment must be construed in accordance with its own terms. Many and various may have been the views of those who had a share in its passage, before and afterwards. The enactment is the resultant. It may take years, a century, or centuries, also taking into account experience in operation, for courts to decide what its true import is. It stands in itself the law.

So here, this third Ordination question is first found in English in the Ordinal of the First Prayer Book of Edward VI., 1549. One word varies: In 1549 it says "this realm," the present English book, "this Church and realm," our book, "this Church," simply. No difference, however, can be imported into the meaning of "*the same*" by these variations. They indicate how the scholastic mind had drifted away from the primitive appreciation of universality as the final standard and safeguard. The intention, however, was that these three orders "should be continued" (Preface, 1549).

And we rest upon the authority of Dr. J. H. Blunt (*Annotated Prayer Book*, p. 661, ed. 1894): "*The Bishop proceeded to put a series of questions copied literally in part, and wholly in spirit, from the interrogatories made in the elder Pontificals to Bishops.*" Clearly, that intention was over the whole action, that "the Doctrine . . . as the Lord hath commanded," should not be violently altered, but "should be continued" "*the same*" as best it could be ascertained by investigation of antiquity and universality.

Cranmer and others may have been varying in their own opinions, but the lovers of the old order, Gardiner, Bonner, and others, had also to be considered and comprehended, and all were to be held together, and the Church of England continued, "*the same*" as it had been, the Church of England, from the days of the apostolic missionaries, who were the saints who delivered the Faith.

The above is offered in an eirenic spirit. By all means let us have the freest discussion. RICHARD RUSSELL UPJOHN.

To the Editor of The Living Church:

I PRESUME you do not wish to throw your columns open to floodgates of quotations from Reformation and post-Reformation divines; but I have lately come across two that so directly contravene the view of the Reformation that was expressed by the Bishop of West Virginia, that I cannot forbear at least to give you the opportunity to quote them:

In a letter from Geste, Bishop of Rochester, to Sir William Cecil, concerning the 28th Article of Religion, dated the 22nd of December, 1566, and preserved in the State Paper Office, he writes as follows:

> "I suppose you have heard how the Bishop of Gloucester found himself grieved with the placing of the adverb *only* in this article, 'The Body of Christ is given, taken, and eaten in the Supper after an heavenly and spiritual manner *only*'; because it did take away the presence of Christ's Body in the sacrament; and privily noted me to take his part therein, and yesterday in mine absence more plainly vouched me for the same. Whereas, between him and me, I told him plainly that this word *only* in the aforesaid article did not exclude the presence of Christ's Body from the sacrament, but only the grossness and sensibleness in the receiving thereof. For I said unto him, though he took Christ's Body in his hands, received it with his mouth, and that *corporally, naturally, really, substantially,* and *carnally,* as the Doctors do write, yet he did not for all that see it, feel it, smell it, nor taste it. And therefore I told him I would speak against him herein, and that rather because *the article was of mine own* penning. And yet I would not for all that deny thereby anything I had spoken for the presence."

And Hammond, Archdeacon of Chichester, A. D. 1659, wrote as follows—quoted in Pullan's *Book of Common Prayer*, p. 36:

> "The Protestants of the Church of England believe and reverence, as much as any, the Sacrifice of the Eucharist, as the most substantial and essential act of our religion, and doubt not but the word *Missa, Mass,* hath fitly been used by the Western Church to signify it, and herein abhor or condemn nothing, but the corruptions and mutilations which the Church of Rome, without care of conforming themselves to the Universal (Church), have admitted in the celebration."

Now if Bishop Peterkin should quote a thousand controversial sayings that might be opposed to these, they would not prove his case; they would only prove that in the sixteenth and seventeenth centuries, as now, some English Churchmen held to those doctrines and some denied them; and he certainly cannot show that the Church corporately repudiated the doctrine which Geste defends. He claims that those who impugn the doctrine are Protestants and the others are not. Well, that obviously was not the seventeenth century use of the word, as the above quotation shows; but if it is the present-day implication of the word, as I suspect it would be

said by most authorities to be, it follows that the term is distinctly partisan and does not adequately describe the Church that includes both parties. What logically follows as to the name?

GEORGE E. ANDERSON.

EMPHASIS IN READING SERVICE.

To the Editor of The Living Church:

MY friend, Dr. Holley, has wisely called attention to some of the errors which commonly mar the reading of the Litany. There is one astonishing blunder, however, which he seems to have overlooked. The first petition, so far as my observation goes, is frequently or even usually, read with the interpolation of a comma after "us," and is rendered thus: "Have mercy *upon* us, miserable sinners." The impression is given that "upon" is the most important word in the sentence, and that the persons addressed are the "miserable sinners"! Surely a very little thought will show that "mercy" and "sinners" are the words to be emphasized, and that the "sinners" are "us," ourselves. In addition, moreover, to what Dr. Holly justly writes about the Creed let me say that no clergyman with any pretension to scholarship will read the words, "God of God," etc., as if they were genitives. To any one mindful of his Greek, the word to be stressed here, though not too strongly, is "of" (ek): "God *of* God, Light *of* Light," etc. In regard to the other important phrase, "The Holy Ghost," etc., let me say that, as a member of both of the revising General Conventions (1889 and 1892), I suggested to the Revision committee that they should not be content with restoring the comma after "the Lord," but that word "the" should be restored before "Giver," thus making the passage read, "The Holy Ghost, the Lord, and the Giver of Life," excluding thereby all possibility of misunderstanding. But the suggestion, though only one of exact translation from the original Greek of the Creed as it was finally adopted by the first General Council of Constantinople, seemed too radical for the committee!

WALKER GWYNNE.

To the Editor of The Living Church:

DR. HOLLEY remarks a common error in emphasizing the words of the Nicene Creed to produce the mental impression of the Holy Ghost being "the Lord and Giver of life," instead of "the Holy Ghost the Lord." Perhaps a still worse mistake is that of omitting to place the emphasis upon the word "of" in the sentences "God *of* God, Light *of* Light, very God *of* very God"; by which mistake of emphasis the sentences force upon the mind the sentiment that they are merely titles of augmented honor, comparable to "King of kings" in the Old Testament, although their true sense is of "God proceeding from God, Light originating from Light," etc. Nine out of ten of the musical settings to which the Nicene Creed is commonly sung perpetuate this error.

Buffalo, October 20, 1911. J. A. DOWDY.

To the Editor of The Living Church:

ONE of the greatest faults in rendering the Church services is that many of our clergy read entirely too rapidly. So many people complain about the rapid or jerky reading. With many of the clergy there is a lack of calmness and dignity when rendering the various services. This is manifest especially in the Psalter. If the clergyman reads slowly, pausing at the proper places, the congregation will do likewise; but if he reads rapidly, regardless of the proper pauses, the congregation will read so fast that some members cannot follow and so get discouraged. Some remain away from the services because they cannot have a share in the service.

If a clergyman would try to think and feel what he is reading, and it is possible to do so, there would be little danger of his reading too fast. One should enter into the spirit of what he reads. Proper breathing helps the reading wonderfully.

One of the leading professors of elocution in the United States, not a Churchman, speaking of one of the younger Bishops of our Church, said: "He is one of the best readers that I ever heard. He breathes correctly, enunciates well, speaks slowly, and knows just when to pause. The great thing about him is that he is natural." Yours, GEORGE E. WHARTON.

Hamden, Conn.

BISHOP BURGESS' CONSECRATION SERMON.

To the Editor of The Living Church:

I FEAR that your report of the sermon preached by Bishop Burgess at Worcester must have been "garbled." (Lovely word!) Kindly consider this sentence, page 877: "It is true that considerable interest is taken in minor matters, and questions of candles and vestments, of reservation and confessional, will sometimes take the young man's attention from practical problems." My brain-cortex seems to be whirling 'round! Suppose that you should write in one of your fine editorials: "It is true that the Bishops of the Church are too much occupied by puerile considerations, such as pectoral crosses and episcopal residences, the administration of discipline and the forgiveness of sins, to the exclusion of weightier matters." Your legions of admirers would reluctantly conclude that you were breaking down under the strain. Does anything exist which is more intensely practical than the confessional? I leave it for you to decide. Faithfully yours,

Logansport, Ind., October 27, 1911. LOUIS T. SCOFIELD.

UNITY AND THE EPISCOPATE.

To the Editor of The Living Church:

AFTER reading the interesting letter of the Rev. L. A. Davison in your issue of October 28th, I am driven to ask him if he will compare the present state of our own communion with its condition of 100 years ago. This idea of trusting to the work of the Holy Spirit will be amply justified by the comparison. Our present Catholicity was certainly in the Church, but it was entirely dormant and I confidently expect that the same thing would be repeated in case of any Protestant body securing the gift of Apostolic orders. At first we should be able to detect no difference, but two or three generations would bring us quite as close together as High and Low Church parishes are now: and what more could we desire? What we want is one holy Catholic and Apostolic Church, with as many varieties of practice as there are types of mankind; then we can trust the Holy Spirit to integrate these varieties and finally to bring into existence a Church which embraces all mankind.

Yours truly, R. BAKEWELL-GREEN.

Norwood, Pa., October 28, 1911.

[CONDENSED.]

To the Editor of The Living Church:

I AM exceedingly pleased to find that my clerical brother, the Rev. L. A. Davison, in his article published in your paper of this date, agrees with me in holding that any religious body receiving the Episcopate from us must "agree with us in observing those seven Catholic traditions" which I had mentioned, consisting of the Creed, the two Sacraments and four sacramental rites of Holy Orders, Confirmation, Absolution, and Matrimony. I believe that after reading my present explication of what I mean by saying that the *Prayer Book doctrines* regarding these seven observances must all be accepted also, that my reverend brother will find that we both agree upon that point also. I mean that the doctrine (about these seven observances) *embodied* in the Prayer Book as coming down to us from Christ (but not necessarily the Prayer Book language expressing the doctrines) must be placed in the formularies of any religious body, receiving the episcopate together with the Creed and six sacramental rites from us. People must be taught the essential acts constituting the several sacramental rites so as to recognize their right administration; must be taught what gifts and effects Christ promises to impart by them; must be taught the moral and other qualifications requisite to their right reception. . . . If any Protestant body does not care to accept our Prayer Book phraseology about these doctrines, let it choose its own language about them; but express them in some form it *must*, and must submit them to us, for us to see that in substance all the teaching which we have "received" in trust from the past is preserved and adequately expressed. That responsibility rests upon us to see that wherever our episcopate goes, there also shall go the Creed, the two sacraments, and four sacramental rites and all the teaching about them which Christ commanded to be delivered to His people. All our Bishops have studied all the Prayer Book teachings upon these seven traditions "by the light of Holy Scripture"; they have accepted them all as things they are "persuaded may be concluded and proved by the Scripture" and then solemnly vowed at ordination to the priesthood to teach them to the people as things "the Lord hath commanded." Then, of course, to be "faithful in ordaining," they are bound to pledge all whom they ordain, to teach the very same things (in substance, not in language) which themselves are pledged to teach. As these doctrines are presented in our Prayer Book in phraseology which all parties, High Church, Low Church, and Catholic agree to be sound, so probably other phraseology for conveying the same doctrines may be found which all our parties may agree to be equally sound with that in the Prayer Book and exactly equivalent to such phraseology in meaning. Such new phraseology may then be conceded to our Protestant brethren if preferred by them to that in use among us. . . . CUSTIS P. JONES.

Baltimore, October 28, 1911.

"ROCK OF AGES."

To the Editor of The Living Church:

A CORRESPONDENT asks to have our text of the hymn "Rock of Ages" revised on the ground that Toplady wrote—

"Only to Thy cross I cling."

Let me assure the enquirer that in Julian's *Dictionary of Hymnology* Toplady's original version is carefully and fully printed, and his revisions are noted. He really wrote—

"Simply to Thy cross I cling,"

and never changed it. The substitution of "only" for "simply" first appears in the Mitre Hymn Book in 1836, sixty years after the hymn

(*Continued on page* 27.)

Literary

HISTORICAL.

The Patriarchate of Constantinople. By Claude Delaval Cobham, C.M.G. With Introduction by the Rev. Adrian Fortescue, Ph.D., D.D., and the Rev. H. T. F. Duckworth, M.A., Professor of Divinity, Trinity College, Toronto, Canada. Cambridge: At the University Press, 1911.

In 1872 Bishop Hale, then rector of St. John's Church, Auburn, N. Y., published "A List of all the Sees and Bishops of the Holy Orthodox Church of the East, translated and compiled from Russian Official Documents." Since then a work entitled Πατριαρχικοὶ Πίνακες by Manuel I. Gedeon, printed at Constantinople, contained short lives of the Bishops of that city from the apostle St. Andrew to Joachim III., who was reëlected Ecumenical Patriarch in June, 1901. Summarizing Gedeon's text—without committing himself to the ninth century tradition that the first Bishop of Byzantium had been St. Andrew, who consecrated Stachys (Rom. 16: 9) as first Bishop, and who was succeeded by Onesimus (Col. 4: 9), Mr. Cobham, late Commissioner of Lavnaca, Cyprus, speaks in his prefatory note of there having been 328 vacancies in this see between A. D. 36 and 1884. As a matter of fact Mr. Gedeon's first twenty-five bishops are mere names. No one now takes this first line of Byzantine bishops seriously. Their names are only interesting as the mere example of an attempt to connect what afterward became a great see with an apostle of whom tradition says that he preached in Scythia, Epirus, and Thrace. Before the ninth century one of the commonest charges brought against the growing patriarchate was that it was not an apostolic see. Its defenders argued that it is at any rate an imperial one.

The first Bishop of Byzantium of whom we can feel sure was Metrophanes I., during the reign of Constantine the Great (A. D. 315-325). He was consecrated by Eustathius, Patriarch of Antioch. Metrophanes saw the foundation of Constantinople, but was too old to attend the first Ecumenical Council of 191 Patriarchs at Constantinople. Mr. Cobham gives a list of 140 who have been deposed; 41 resigned; 3 poisoned; 2 murdered; 1 beheaded; 1 blinded; 1 hanged; 1 strangled. The extraordinary number of depositions seems to require explanation. It does not follow that these prelates were all unworthy of their exalted position. The Synod, which *now* elects the Patriarch, consists of lay representatives as well as clergy, thus maintaining the old tradition of election by the clergy and people of Constantinople. It has frequently happened that this synod has felt that the reigning Ecumenical Patriarch was lacking in firmness when dealing with the Porte. For example, the late excellent 257th Patriarch, Constantine V., was deposed by this Synod in 1901, because he failed in his difficult negotiations with the unreasonable requirements of Abdul Hamid II.

Originally the Patriarchal residence was in the neighborhood of Sancta Sophia. But since A. D. 1601 all the Patriarchs have been enthroned in the Cathedral at Phanar, on the Golden Horn. It is the peculiar privilege of the Metropolitan of Hevaclasa, Exarch of all Thrace and Macedonia, to place in the hands of the already consecrated Patriarch-designate the patriarchal crozier—a staff terminating in two serpents' heads.

The first introduction, consisting of nineteen pages, by Dr. Adrian Fortescue, author of *The Orthodox Eastern Church*, published by the Catholic Truth Society, London, 1907, is an enthusiastic eulogy of the claims of Old against New Rome. The second introduction, of forty-six pages, by Professor Duckworth, of Toronto, is a dispassionate sketch of this Patriarchate by a learned Anglican theologian.

BIBLICAL.

The Book of Books. A Study of the Bible. By Lonsdale Ragg, B.D. New York: Longmans, Green & Co., 1910.

This is a timely and valuable book. The chief results of modern critical and archæological research will be found in it, gathered together in useful summary and stated in an interesting and very readable manner.

The writer recognizes four possible attitudes toward modern biblical criticism. These are the two extremists: the fanatical opponent who refuses even to listen to the discussion, and the fanatical advocate who accepts every critical extravagance without a second thought in his zeal to be up-to-date. In the *via media* between these two extremes there are also two positions possible.

There are those who frankly accept a new attitude towards the Bible and welcome the sifted and tested results of criticism, confident that the real gains far outweigh the losses. There are also those who accept the verdict of true scholarship but who by temperament do not welcome change, who resist the advance of criticism, step by step, every ready to wage a defensive warfare against its conclusions.

The writer's own point of view is stated in the preface. He is one who, with instinct preponderatingly traditional, practical, and devotional, has allowed the leaven of the "New Learning" to work in his mind, believing that there is much that is true in it, and that all truth comes down from the "Father of Light." His endeavor is to show, with as little technicality as possible, what the Bible in its manifold aspect looks to-day to one who with changing times has never lost his first love and reverence for its teachings.

The book is by no means merely a compilation. The material will not be new to scholars but there is everywhere freshness and originality in presentation and inference.

In discussing the psychology of the Incarnation, Mr. Ragg has arrived independently at a view similar to that recently suggested and defended by Dr. Sanday.

The treatment of prophecy, of inspiration, and of miracle is in each case excellent. There are also helpful and suggestive chapters upon the English Bible, the Bible as an educator, and upon the Bible and other sacred books.

The volume can be heartily recommended to those who wish to know what sane and reverent scholarship has to say about the Bible to-day and who have not the leisure to collect the data for themselves.

J. C. R.

THE KINGDOM.

The Kingdom and the Messiah. By E. F. Scott, D.D., Professor of New Testament Literature in Queen's University, Kingston, Canada. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York, 1911. Price, $2.00 net.

This book is designed as an interpretation of the teaching of our Lord as given in the Gospel record, with special reference to His attitude "towards the two cardinal apocalyptic ideas of the Kingdom of God and the Messiah." There is no subject of more interest to the student of the New Testament than the teaching of our Lord on the Kingdom of Heaven or of God, and there is none on which there is more diversity of opinion. We took up this book with a hope that we should find clearly and definitely put forth a satisfactory view of what our Lord meant by the kingdom; we confess to a disappointment, both as to this and as to the way the words of Christ are treated. Dr. Scott holds the view that our Lord used the word in an apocalyptic sense: "Jesus conceived of the kingdom as the new age; in which the sovereignty of God would be fully realized. . . . He looked for the immediate coming of a new age, in which disease and sorrow would disappear, human relations would change their character, the whole constitution of nature and society would be transformed. Like the apocalyptic writers, He expected this new age to be introduced suddenly and supernaturally."

Dr. Scott is a follower of the latest German "higher critics"; and his book is full of the same kind of conclusions based upon preconceived notions; he has the vicious habit of reasoning from a pure assumption to a predetermined belief: for instance, on page 37: "Perhaps the whole vision is based on images and ideas which had been taken over from primitive mythologies. If this be so, the 'Son of man' may possibly be the angel Michael or some other heavenly being who acts as the tutelary genius of Israel." From this our author goes on for some pages to ignore the "perhaps," the "if," and the "may possibly be" of the sentence.

It is hard to find out from this book what this professor of New Testament Literature does believe; our Lord does not seem to have any knowledge of His personality or of His mission in any true sense; one is tempted to call the treatment of our Lord's human knowledge as the kenotic theory run riot, if not an absolute denial of His Divinity. There does not seem to be in the author's mind any idea that the Holy Scriptures are inspired in any sense or that the Holy Spirit in any way guided the minds of the Evangelists or of the Church.

Then there is the offhand manner of dismissing incidents and passages of the Bible when they do not agree with what the author has accepted as true. Two marked instances of this are the assertion that the belief in angels having been developed in the time of the Maccabees, all mention of them by the prophets is an interpolation; the other is the rejection of St. Matthew's rendering of the parables of the Tares and the Dragnet because of his use of the word ἐκκλησία. In the Matthean passages it signifies the Church as a definite institution, with powers of discipline over its members: and an anticipation of this kind was entirely foreign to the thought of Jesus. The same way is used to get rid of the appointment of the Seventy (St. Luke 10: 1): "It suggests too plainly the conditions of a subsequent age, when evangelists had their place in the work of the Church along with the Apostles."

The book is somewhat interesting and is in some respects worthy of perusal, even if it be only to see how far men, who are in some ways orthodox, are departing from the Christian faith, drifting with the tide of Germanic unbelief.

H. P. SCRATCHLEY.

THE REV. F. B. MEYER is a Dissenting minister: but he has the root of the matter in him. The other day he declared that Churchpeople "hit the nail on the head" when they spoke of the "real Presence" on the altar. "Free Churchmen might say that was superstition; but he would rather have superstition than the irreverence of a good many of their chapels." Mr. Meyer is one of those who may yet save Dissent from itself.—*Scottish Guardian.*

Department of Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

WHY it should be taken for granted that the guilds of a parish attend to the practical side of work to the semi-exclusion of the spiritual, can be accounted for only by the fact that the various branches of the Auxiliary *emphasize,* in distinction to the guilds, their more spiritual work and their corporate communions.

It was suggested in this department that all branches of the Auxiliary open their season with corporate communion on the nearest saint's day. The *Parish Message* of Christ Church, St. Joseph, Mo., records a meeting of five guilds, held annually on the first Friday in October, as a beginning of autumn work. In the morning there was a corporate communion and in the afternoon the rector made his annual address to the workers of the guilds, dividing it into three trials: Faith, Worship, Work; Light, Loyalty, Love; Push, Pertinacity, Patience. Such a day as this might well be set apart in every parish, as a day of consecration and intercession for the work of the coming year.

AND WHILE on this subject of guilds united for the one day, a federation is announced of all the societies of the Redeemer parish, Chicago, under the leadership of Mrs. John Henry Hopkins, a meeting of which will be held monthly. With the fable of the old man and his bundle of sticks in mind, it is easy to see what a dynamic force such a body may have, apart from its value individually. Such a union would allay forever the small rivalries which humanly steal into even the best of parish societies.

WITH THE CLERGY constantly taking more stringent views as to what their women parishioners may legitimately do in the way of money-making, the field is growing narrower all the time. Suppers that do not satisfy hunger and bazaars which extort money and end in discord have been blacklisted in many parishes. We once heard a woman say, "washing dishes in our church kitchen has made me more charitable than many sermons, for I have discovered that some women I didn't care for, are really fine. It took the dish-washing to bring them out."

But one of the things still not taboo, and one of which Churchwomen are availing themselves, is the compiling and selling of kalendars. Two particularly beautiful ones have just come under our observation. One, of great Auxiliary value, is put out by the R. L. M. Mission Study Class Alumnae of Philadelphia. Compiled with great care, it is a fund of information for which many uses may be found. It is very attractive, with cover of rich purple and red. Its cost is but 25 cents.

The Cathedral Association of Indianapolis has put its second Riley Kalendar on the market. The Poet Riley's homely bits of philosophy are nowhere more pertinent than in a kalendar. This one has been finely illustrated and is, in fact, an edition *de luxe,* selling for $2.00. Already a steady demand has set in for Riley Kalendars as Christmas gifts.

DURING the discussion, in Milwaukee, recently, of the manner in which young women should be held for the Church, when they had seemingly outgrown Junior work, it was suggested that "other societies" be formed for them.

The question of new organizations should be very carefully considered. Very many societies spring into being without any defined plan and merge into anomalous coteries without much Church influence.

The wise woman intending to band together young girls, will first look to see what the Church has to offer and try to keep within the limits of its very complete and admirable provision for young womanhood. Unless missionary study is the motive sought, the Girls' Friendly offers splendid attractions, and even missionary study is among these.

The twenty-fifth annual meeting of the G. F. S. has just been held in New York. The society has six departments, which seem to cover a vast field of useful work, such as the looking after immigrant girls, the carrying on of industrial classes, and much social service work. The society now has sixteen vacation houses and two lodges, or all-year boarding places. One of these lodges is in New York and a new one is just opened in Providence, R. I. The G. F. S. may be called a Church Y. W. C. A.

THE LITERATURE sent from the Church Missions House urging "house to house" canvassing, has been very effective. Perhaps the whole Christian world has simultaneously had this idea, but we think the Jubilee Missionary meetings did much to prepare the way. Beginning with October 30th, the Christian women of Indianapolis will enter upon a ten-days' quest for new members for all of their missionary societies. Presbyterians, Methodists, Baptists, Churchwomen, Moravians, and a lot more good people will go two by two, as did they of old, on a similar errand. They will skip nobody unless it be some one known to be already interested; having sought God's blessing on this somewhat difficult work, they will try to present to women not only the obligations but the privileges of Christ's work.

At a large meeting held at the Y. W. C. A., serious and purposeful women pledged themselves, with God's help, to enter systematically upon this work.

Our own Auxiliary women will hold meetings of the various branches, the first week in November, as a part of the opening services of the newly-completed All Saints' Cathedral, of which the Very Rev. Charles Smith Lewis is Dean.

A LETTER from a diocesan officer of the W. A. reads:

"Our Board meeting came two days after your LIVING CHURCH article in which was described the Chicago plan of 'Visitors' with specially prepared subjects. Although we cannot boast eighteen, we did induce seven women to promise to prepare either talks or papers. To our treasurer we assigned the subject of the Machinery of Missions with an explanation of the various funds. To another was given Church History—any era they might choose. To a former president, an elderly woman long connected with the W. A., was assigned The Auxiliary, Past and Present. The Vice-Presidents of the Junior and Baby Branches were instructed to be prepared to talk on these subjects and the U. O. Treasurer was also requested to prepare a paper not only dealing with practical Blue-box methods, but embodying work done by the U. O. missionaries."

THE PRESIDENT of the Oklahoma Branch of the Woman's Auxiliary writes:

"Our officers held a conference on September 20th, in St. Paul's Parish House, Oklahoma. All suggestions made in the letter recently received from headquarters were carefully considered, and that on having a committee from the Auxiliary in each parish and mission was heartily commended and unanimously adopted. The educational campaign was also outlined, with free use of Auxiliary leaflets Nos. 10, 13, 14, and the new text book, the *Conquest of the Continent.*"

"ROCK OF AGES."

(*Continued from page* 25.)

first appeared. It may be added that "simply" in the sense of "only" is very common and entirely good English. The *Century Dictionary* gives these examples:

"It more afflicts me now to know by whom
This deed is done, than simply that 'tis done,"

which is from Beaumont and Fletcher, and "The attractive force of a stimulus is determined not simply by its quantity, but also by its quality," from Sully's *Outlines of Psychology.*

Our present Hymnal has a bad preëminence among modern hymn books in giving a monstrous perversion of Toplady's great hymn. Nobody now can bear—

"When my eye though break in death,"

though Toplady did write it. Otherwise we ought to have permission to sing his hymns. LUCIUS WATERMAN.

Hanover, N. H., October 27, 1911.

A WOMAN MISSIONARY in China was taking tea with a mandarin's eight wives. The Chinese ladies examined her clothing, her hair, her teeth and so on, but her feet especially amazed them.

"Why," cried one, "you can walk and run as well as a man!"

"Yes, to be sure," said the missionary.

"Can you ride a horse and swim, too?"

"Yes."

"Then you must be as strong as a man!"

"I am."

"And you wouldn't let a man beat you—not even if he was your husband—would you?"

"Indeed I wouldn't," the missionary said.

The mandarin's eight wives looked at one another, nodding their heads. Then the oldest said, softly:

"Now I understand why the foreign devil never has more than one wife. He is afraid!"

Church Kalendar

Nov. 1—Wednesday All Saints' Day.
" 5—Twenty-first Sunday after Trinity.
" 12—Twenty-second Sunday after Trinity.
" 19—Twenty-third Sunday after Trinity.
" 26—Sunday Next Before Advent.
" 30—Thursday. Thanksgiving Day. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 8-9—Third Dept. Missionary Council, Baltimore.
" 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. E. P. Newton, of Valdez.
Rev. H. P. Corser, of Wrangell.

CHINA.

HANKOW:
Miss E. P. Barber, of Anking.
Mr. John A. Wilson, Jr., of Wuchang.

CUBA.

Rt. Rev. A. W. Knight, D.D.

IDAHO.

Rt. Rev. J. B. Funsten, D.D.

JAPAN.

TOKYO:
Rev. H. St. George Tucker, D.D., of Tokyo.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
Mrs. G. C. Bartter.

Personal Mention

THE Rev. W. D. BIGELOW, who is in deacon's orders, has been invited to take charge of St. Peter's Church at Boylston Station, Jamaica Plain, Mass., and has accepted. Mr. Bigelow has come into the Church from the Congregational denomination, and has been doing supply work at the missions at Revere and Lexington.

THE Rev. JOHN J. BRIDGET, rector of St. John's Church, Montclair, N. J. (diocese of Newark), has taken up his residence at 93 Christopher street, Montclair.

THE Rev. and Mrs. THOMAS A. HAUGHTON BURKE, who have been spending several months in England and on the continent, returned to New York on October 23rd.

THE address of the Rev. EDWARD JEHAN D'ARGENT is changed from Hot Springs, S. D., to Buffalo, Wyo., where he is now rector of St. Luke's Church.

THE Rev. GEORGE W. VAN FOSSEN, for the last three years warden of Leonard Hall, South Bethlehem, Pa., has succeeded the Rev. Richard P. Williams, as rector of Trinity Church, Washington, D. C.

THE Rev. DWIGHT W. GRAHAM has been appointed by Bishop Lines to the charge of the new mission of the Incarnation in that part of East Orange known as Ampere. His address is 102 North Nineteenth street, East Orange, N. J.

THE Rev. J. W. HARD is taking work in the Grand Valley Archdeaconry of the missionary district of Western Colorado.

THE Rev. JOHN W. HEAL, Palisade, Colo., secretary of the district of Western Colorado, and a member of the Council of Advice, has been granted a leave of absence of six months from the district by the Bishop. He will go at once to Santa Fe, N. M., where he will assume charge of the Church of the Holy Faith as *locum tenens*.

THE Rev. HAROLD G. HENNESSY, formerly of Lawton, Okla., has begun work as a missionary at Breckenridge, Colo.

THE address of the Rev. I. JOHANNAN is Kearney Military Academy, Kearney, Neb., at which institution he is chaplain and also instructor in classical languages and German.

COMMUNICATIONS for the secretary of the diocese of Newark should be sent to the Rev. JOHN KELLER, 19 East Park street, Newark, N. J.

THE Rev. NELSON KELLOGG, rector of St. John's, Poultney, Vt., has declined a call to the rectorship of All Saints' Church, Orange, N. J.

THE Rev. THOMAS LLOYD, formerly of Connellsville, Pa., may now be addressed at Alva, Okla.

AFTER twenty-two years of service in the diocese of Fond du Lac, the Rev. F. W. MERRILL leaves to accept a call to St. Augustine's Mission at Kohala, Hawaii, one of the oldest missions in the diocese of Honolulu. Mr. Merrill is no stranger to these islands, as he formerly worked there as a missionary.

THE Rev. EVERARD P. MILLER has returned with his family from a prolonged trip abroad, and is now residing at 1262 Waverly Place, Elizabeth, N. J.

THE Rev. JOHN ALEXANDER O'MEARA, D.D., is back in America for a short time and is visiting his mother, Mrs. Mary O'Meara, at 2005 Portland avenue, Louisville, Ky.

THE address of the Rev. C. C. PARKER has been changed from 4706 Cedar avenue, to 940 South Forty-ninth street, Philadelphia, Pa.

THE Rev. S. S. POWELL, rector of Trinity Church, Bellefontaine, Ohio, has resigned his charge to accept a call to the rectorship of St. Matthias' Church, Grafton, W. Va., and will enter upon his work there on November 5th.

THE Rev. DENHAM H. QUINN, sometime rector of St. John's Church, Duluth, has resigned that charge to accept a call to the diocese of Olympia, where he expects to begin work about November 1st.

THE address of the Rev. WILLIAM JAMES ROBERTSON, formerly rector of the Church of St. John-in-the-Wilderness, Gibbsboro, N. J., is changed to 620 Stokes avenue, Collingswood, N. J., where he has become rector of Holy Trinity Church.

THE Rev. H. V. SAUNDERS has resigned charge of Linganore parish, Frederick County, Md., and has accepted the rectorship of William and Mary parish, St. Mary's County, Md. His postoffice address is Valley Lee.

ALL matter intended for the secretary of the district of Western Colorado should be addressed to the Rev. F. C. SMITH, 312 N. Fourth street, Grand Junction, Colo., *vice* the Rev. John W. Heal, who has removed from the district.

THE present address of the Rev. H. W. TICKNOR, who is shortly to take charge of the mission at Fort George, Fla., is Queenstown, Md., and not St. John's Church, Athol, Mass., as stated in our issue of last week. The Rev. Joseph A. Ticknor is rector of the latter place.

ORDINATIONS.

PRIESTS.

NEWARK.—On Sunday, October 22, 1911, in Grace church, Rutherford, N. J., the Rev. AUGUST AHRENS was advanced to the priesthood by the Bishop of the diocese, who also preached the sermon. The candidate was presented by the Rev. Henry M. Ladd, rector of the parish. Mr. Ahrens will continue in charge of the mission chapels at East Rutherford and Lyndhurst.

DIED.

HOOPER.—Entered into rest at Durham, Conn., on Tuesday, October 24, 1911, IMOGENE, wife of the Rev. Joseph HOOPER, rector of the Church of the Epiphany.

"Light supernal, Jesu blest,
Grant her Thine eternal rest."

IMLAY.—On Monday, October 16th, at her late residence, 115 Miller avenue, Brooklyn, N. Y., JANE MESIER IMLAY, widow of the late Edward Dale Imlay.

JONES.—At Mitchell, S. D., on Saturday, October 14, 1911, IDA EDNA JONES, wife of Mr. Stephen Jones, and daughter of the Rev. William Holmes. Burial service and interment at Santu Agency, Nebraska, on October 18, 1911.

"Grant, O Lord, eternal rest and let light perpetual shine upon her."

KRAMER.—At All Saints' rectory, Denver, Colorado, October 22nd, ELIZABETH, beloved and only daughter of the Rev. Frederick F. and Ada Sprague KRAMER, aged 13 years and 10 months.

"The beloved of the Lord shall dwell in safety by Him."

MEMORIALS.

MRS. JANE MESIER IMLAY.

MRS. JANE MESIER IMLAY, who was laid at rest in Cypress Hills, Brooklyn, N. Y., on October 16th, in the 85th year of her age, was a noble example of Churchly womanhood. Her quick sympathy and warm affection were given out unsparingly. Her gentle and refined nature, her bright and cheerful spirit, which rose above every obstacle, were the outgrowth of an unselfish heart and a serene trust in God. Through all the years of her long life she walked simply and confidently in the companionship of Him whose presence never failed to comfort and sustain her. The last office of the Church seemed to interpret her life to her assembled family and friends, who felt not as those who say farewell, as they committed her to the continued care of Him whom she had always loved and served.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED—A Matron Housekeeper for the Church Hall—a home for students attending the State Normal School. Must be an earnest Churchwoman, physically strong, musical, excellent housekeeper, and fond of young people. One experienced in institutional work preferred. Address, giving age, experience, and references, REV. L. G. MOULTRIE, Valley City, North Dakota.

WANTED—Good working housekeeper, to take care of home, and take entire charge. Only two in family, a clergyman (widower), and son. Beautiful home for right person. Must have some refinement and culture. Address, "H. G.," care LIVING CHURCH, Milwaukee, Wis.

THE Sisters of St. Margaret have two vacancies for girls from 14 to 16 years of age, to be trained in industrial work. Applications to be made to the MOTHER SUPERIOR, ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass.

THE NEW YORK TRAVEL CLUB, Rochester, New York, wishes to engage clergymen, teachers, etc., to conduct parties through Europe next spring and summer. Write at once for information.

WANTED.—Male Nurse, Churchman. $25 per month. Address: ST. BARNABAS' FREE HOME FOR CONVALESCENT AND INCURABLE MEN AND BOYS, McKeesport, Pa.

POSITIONS WANTED—CLERICAL.

PRIEST, unmarried, Catholic, sixteen years' experience, rector well known parish, desires more definite work. In or near large city preferred. Address, A. B. C., care LIVING CHURCH, Milwaukee, Wis.

PRIEST—43, desires rectorship. References. Address, "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

CHURCHWOMAN, College graduate, several years' experience, desires position as principal of Girls' School, or would like to hear of suitable place to open a school where she would have the support of the rector of the parish. Address, "M," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (A. A. G. O.). Cathedral experience (English training), capable choirmaster and excellent recitalist, open for a better position with a large organ. Highest testimonials. Address: "A. A. G. O.," care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Successful voice trainer and builder of boy and mixed choirs. Best references. Living salary, good organ and teaching field essential. Address: ORGANIST-CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

MATRON or Supervising Housekeeper. Capable, economical gentlewoman, experienced with children, and in Institution management. Widow; middle-aged. MRS. DRUMMOND, 810 Dearborn Avenue, Chicago, Ill.

ENGLISH gentleman desires post as Organist and Choirmaster. Recitalist and trainer of boys' voices. Good organ and salary essential. Address A. R. C. O., care THE LIVING CHURCH, Milwaukee.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

PARISH AND CHURCH.

THE working year of St. Mary's Embroidery Guild of St. James' Church, Philadelphia, will open November 2nd, 10 A. M., in the Guild House, 2210 Sansom Street. The Guild offers the highest class of instruction by a skilled artist in all kinds of ecclesiastical embroidery for either regular tuition rates or a return in work. Communications may be addressed to MISS MABEL I. BARNEY, Secretary, 2210 Sansom Street.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2½ cents each. Address Mrs. C. G. HINSDALE, 309 Farwell avenue, Milwaukee, Wis.

POST CARDS: I have over eight hundred of them, showing churches of all denominations, and from all parts of the country. They are 5 cents each, or 50 cents per dozen postpaid. Catalogue "A" sent free on application. Address, A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

THE HOLY EUCHARIST" for congregational use. A simple guide for beginners. Containing "Daily Prayers." Introduction by Bishop Osborne. Five cents. BOTT, Harrisburg, Illinois.

UNLEAVENED BREAD—INCENSE.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

CHURCH REQUIREMENTS

PARISHES provided with RECTORS and ASSISTANTS, and ORGANISTS and CHOIRMASTERS. Write CLERICAL REGISTRY, or INTERNATIONAL CHOIR AGENCY, 136 Fifth Avenue, New York. Superior candidates.

TRAVEL.

A PRIEST of the Church, graduate of a German University, formerly tutor and travelling companion in an English Lord's family, is prepared to conduct parties through Europe. Speaks German, French, and Italian, and is familiar with the countries, history, art, and music of Europe. Pleasure or study trips. Book early to secure all advantages. Reference: The Rt. Rev. C. K. Nelson, Atlanta, Ga. Address, MENTOR, care LIVING CHURCH, Milwaukee, Wis.

VACATION TRAVEL FREE. A few European tours to organizers of small groups. Write for offer of free tours. Rev. GEORGE NASON, Box I, Wilmington, Del.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOOKS WANTED.

BARING-GOULD'S "Lives of the Saints," complete set, 8vo edition. EDWIN S. GORHAM, 37 East Twenty-eighth street, New York.

APPEALS.

TIGER BAY STOCKADE, VOLUSIA COUNTY, SOUTHERN FLORIDA.

The undersigned has been chaplain for more than a year of a State Convict Camp, numbering fifty-two long-sentence white prisoners working in the turpentine woods. His work is in need of a cheap little organ with flat top—organ sometimes having to act as an altar. Two of the men are organists. Our worship is exclusively according to the Prayer Book. It is hoped that this veritable missionary appeal may be so favorably answered as to allow the organ being ordered in time to be used at Christmas. Address, THE REV. HIBBERT H. P. ROCHE, St. Barnabas' Church, De Land, Florida.

WANTED.—By rector, parish, salary $1.200, $200 for 18 months. Tide over expenses—illness in family. Repay $66 every six months, with interest. Very best references. Address: REV. H. N. B., care of LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

$75,000

invested at 4% will provide permanently for the stipend of one of the 33 Missionary Bishops of the Church.

THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to $3,081,205.

It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

First.—The Pension and Relief of those of the Clergy who are being disabled BY AND IN THE ACTUAL WORK OF THE MINISTRY.

Second.—The care of the Widows and Orphans of the Clergy.

Third.—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above $25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely: a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia, Pa.

GIRLS' KALENDAR.

The GIRLS' KALENDAR will be ready for delivery early in November. The prices will be the same as heretofore: Single copies, postpaid, 17 cents; per dozen, $1.50 (by prepaid express $1.75 per dozen). We are entering orders now, to be filled as soon as stock reaches us from headquarters. Early orders are the *sure* ones. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

THANKSGIVING OR HARVEST HOME.

We make a Special Service Leaflet for the above named festivals, with prayers, anthem, Sixteenth Selection of Psalms, the Lessons, and Hymns 472, 470, 200, 192. Price, at the rate of 50 cents per hundred postpaid. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

"WAYS AND TEACHINGS OF THE CHURCH."

In all of our large line of Text Books for Sunday Schools, there are none where just one book covers so much ground and is so instructive as *Ways and Teachings of the Church,* being a one-year course of lessons for pupils of confirmation age, Source Method. It is by the Rev. L. M. A. Haughwout, rector of Christ Church, Meadville, Pa., and has a "Foreword" by the Bishop of Pittsburgh. Children from 10 to 15 may well use the book with profit. The book teaches doctrine in a simple manner and covers a great deal of ground besides, such as the Church Building, Furniture, Symbolism, Vestments, etc. There are thirty-two chapters, closing with Christian Missions.

The book is also well illustrated. The price is 10 cents per copy (12 cents postpaid), and we advise parents whose children may not be attending Sunday School to have a copy for home use. Published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

FABER'S CONFERENCES.

It will be remembered that four years ago we published the "Paragraph Edition" of Dr. Faber's wonderful Conferences on *Kindness.* For more than a year we had so few copies left of the first edition that we ceased to advertise it, but the edition becoming exhausted we have now printed another. It is bound in the same very attractive blue cloth binding, gold stamped, and also in leather full gilt edges. The first edition of 1,500 copies having been sold out shows how well the book was received in its new style of paragraphing. It is more than a *good* book to have in the house, for it is a very valuable spiritual study. And while the Conferences were named as "Spiritual," yet it is a book that will be read with great interest by men who might not be inclined to dwell much on spiritual things. It isn't for the minister only, but the lawyer, the doctor, and the "man of the world" will read it and commit parts of it to memory. In making up a Christmas list, it is a book that will fit every person who can understand plain English from children of 15 up to the most aged whom you wish to remember.

Kindness (the four Conferences in the one volume), by the Rev. F. W. Faber, D.D., cloth bound, 90 cents (by mail 96 cents); leather, full gilt, $1.50 (by mail $1.56). Published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

SUNDAY SCHOOL SERVICES FOR CHRISTMAS.

It is time to make selection for the Sunday School Services for Christmas, and begin to practise the carols at once. We make several very popular ones, with the service entirely from the Prayer Book (choral) and Carols. The use of the service creates enthusiasm, and that is necessary to success in Sunday School. Price at the rate of $1.00 per hundred copies, postpaid. Will send samples free to those interested. Published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BOOKS RECEIVED.

[*All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.*]

THOMAS Y. CROWELL & CO. New York.

The Best English and Scottish Ballads. Selected by Edward A. Bryant. With frontispiece. Price, cloth, 75 cents net; leather, $1.25.

The Twelve Best Tales by English Writers. Selected by Adam L. Gowans, M.A. With frontispiece. Price, cloth, 75 cents net; leather, $1.25 net.

HOUGHTON, MIFFLIN CO. Boston.

Sunday Evenings in the College Chapel. Sermons to Young Men by Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. Price, $1.25 net.

LONGMANS, GREEN & CO. New York.

The Use of the Bible in the Education of the Young. A book for teachers and parents. By T. Raymont, M.A., author of "The Principles of Education."

Central Churchmanship; or, The Position, Principles, and Policy of Evangelical Churchmen in Relation to Modern Thought and Work. By J. Denton Thompson, M.A., rector of Birmingham; Rural Dean of Birmingham (Central), and Hon. Canon of Birmingham Cathedral. Author of "God and the Sinner," "Problems of Church Work," etc.

The Reason of Life. By William Porcher Du Bose, M.A., S.T.D., Author of "The Soteriology of the New Testament," "The Gospel in the Gospels," "The Gospel According to St. Paul," "High Priesthood and Sacrifice," etc., etc. Price, $1.50 net.

Some Thoughts on God and His Methods of Manifestation in Nature and Revelation. By the Rev. J. Gurnhill, B.A., Emmanuel College, Cambridge, Vicar of East Stockwith, Author of "A Companion to the Psalter," "The Morals of Suicide," etc.

Ideals of Holiness. An Aid to Preparation for Holy Communion. By F. W. Drake, priest-in-charge of St. John's Church, Wilton Road, S. W. Author of "The Way of Fellowship."

THE MACMILLAN CO. New York.

Everyman's Religion. By George Hodges. Price, $1.50 net.

The Five Great Philosophies of Life. By William De Witt Hyde. Price, $1.50 net.

RITZMAN, BROOKES & CO. Chicago.

Ella. A Story of the White Slave Traffic. By John C. Wright.

SHERMAN, FRENCH & CO. Boston.

The Pilgrim's Staff. By May Louise Tibbits. Price, $1.00 net.

The Great Problem. By Ivan Howland Benedict, M.A. Price, $1.00 net.

L. T. WEEKS. Newton Iowa.

The Poems of Ida Ahlborn Weeks. Souvenir Edition. Price, $1.25.

The Poems of Leroy Titus Weeks. Price, $1.25.

THE YOUNG CHURCHMAN CO. Milwaukee

Spiritual Studies in St. John's Gospel. By the Rev. Arthur Ritchie, D.D., rector of St. Ignatius' Church, New York City. An entirely new work, on a larger scale, it is hoped, more helpful plan, than the Author's original Studies in this Gospel. To be issued, please God, in seven small volumes. Vol. II., Chapters V.-VI. Price, 75 cents.

PAPER COVERED BOOKS.

SHERMAN, FRENCH & CO. Boston.

The Hibbert Journal. A Quarterly Review of Religion, Theology, and Philosophy. Yearly subscription $2.50; single numbers, 75 cents.

KALENDARS.

Church Missionary Kalendar. Issued by the R. L. M. Mission Study Class Alumnae. Church House, Philadelphia.

The Church at Work

OLD ST. LUKE'S CHURCH, SMITHFIELD, VIRGINIA.

THE OLDEST English built church on the American continent is now in a splendid state of preservation, and services are being held within its ancient walls. Old Saint Luke's Church near Smithfield, Virginia, in the County of Isle of Wight in the diocese of Southern Virginia, was erected in 1632. For a long period after the Revolutionary War it was in a lamentable condition, but in 1882 the Rev. David Barr, the rector, began the work of reconstruction. Through his indefatigable zeal and through the earnest labor of his successor, Rev. F. G. Scott, now of Petersburg, Virginia, the old church was put in a beautiful, habitable state, and once more the voice of praise and thanksgiving was heard in the old sanctuary.

But as time passed on, the worshippers noticed that new repairs were needed. The floor and other wood work in the interior began to decay and many sad marks of decomposition became noticeable. So the present rector of the parish, Rev. Francis R. Lee, of Smithfield, made an appeal to the lovers of Virginia antiquities and to the Church Extension fund of the diocese, for sufficient funds to make necessary improvements. The money came, and now the old church is in a splendid condition, the floor and other parts of the interior are now made of cement and other durable substances. The old church is likely to stand for many centuries to come without any additional repairs.

But one of the most interesting facts connected with this church was the recent organization of the Old Saint Luke's Memorial Association. The Rev. Mr. Lee saw the need of such a society, so through his efforts and through the assistance of prominent laymen in the community a large memorial society has now come into existence, having as its President, Mr. J. W. Jordan, a well known business man of Carrollton, Virginia. The object of this organization is to preserve the church, grounds, tombs, monuments, and fences and to keep this historic spot and its surroundings in a neat and beautiful condition. This movement has grown until now there is a large and growing organization and names are being added from many parts of the state and country. The society expects to remove all rubbish and debris from the grounds and to make the old place as beautiful as possible. There will be an annual decoration on Memorial Day held on the third Wednesday in May. On these occasions there will be pilgrimage made to the church and such Memorial exercises and addresses shall be made as the society shall deem practicable.

It is very gratifying and encouraging to say that the people of the entire community are affiliated with this society and it will bring new life and activity to the parish.

SISTERS PROFESSED IN FOND DU LAC.

ON THE FEAST of SS. Simon and Jude, Saturday, October 28th, were finally professed, at the chapel of the Holy Nativity, the Sisters Emily Caroline and Dorothea. Bishop Grafton professed the Sisters, Archdeacon Rogers celebrated and was assisted in the service by Canon Sanborn and Canon Douglas. Sister Emily Caroline goes to Portland, Maine, to take up her former work at St. Luke's Cathedral, along with other Sisters of the Holy Nativity who live at the House in Portland. Sister Dorothea remains at the Mother House, Fond du Lac.

The Sisterhood of the Holy Nativity differs from others in the length of time required to test a vocation. Besides the probation of six months, and a novitiate of two years, it has a further degree of two years Junior Professed, the final assent of the Sisters being given then by a two-thirds vote for final Profession, after nearly five years of trial. This has been one reason of the stability of its members.

MISSION AT DES MOINES, IOWA.

ON SUNDAY EVENING, October 22nd, the Rev. E. V. Shayler of St. Mark's Church, Seattle, Wash., concluded a very successful ten days mission at St. Mark's Church, Des Moines, Ia. Three services were held daily except Saturday; the Holy Communion at eight, Bible Conference for women at ten, and Mission Service in the evening. The Sunday afternoon service for men was devoted to a consideration of Christian Socialism. One of the immediate results of the Mission is the organization of a Confirmation Class, the third in this parish this year.

MISSION TO BE HELD IN ST. LOUIS.

ST. LOUIS parishes are to coöperate in a general mission to be held in that city November 19th to 26th, under the auspices of the Missioner's League. The mission services will be held in St. Peter's church, and will be conducted by Bishop Weller. There will also be daily celebrations at each of the city churches during the week.

EIGHTH DEPARTMENT SECRETARY.

ADVICES by telegraph state that the Rev. George C. Hunting of Ely, Nevada, was chosen Department Secretary at the Missionary Council in Sacramento on October 26th. Mr. Hunting is a graduate of the Theological Seminary of Virginia, and has given his entire ministry since his ordination in 1894 to missionary work in the West, divided between Utah, Nevada, and Wyoming. He has been missionary at Ely, Nevada, since 1907.

CONFERENCES OF MISSIONARIES IN CHINA.

IN LETTERS from J. Campbell White, the well-known expert of the "Laymen's Missionary Movement," who has recently returned from a trip of missionary investigation around the world, he writes concerning matters in China as follows:

"During our seven weeks in China, it was our great privilege to meet face to face about 1,200 missionaries, at Kuling, Mokanshan, Kuliang, Shanghai, and Peking. The first three of these places are popular summer resorts where Missionary Conferences are held each season. One resolution of special importance was unanimously passed at all three of the Conferences this year. It calls upon the Continuation Committee of the Edinburgh Missionary Conference to appoint a Commission of six men,—two experienced missionaries, two Chinese leaders, and two experts from the home lands,—to go into a comprehensive study of the situation in China, spending a year or longer if necessary in their investigation, and to make recommendations to the Christian forces now at work on the field and also to the Churches of Christian lands. This is one of the most statesmanlike proposals ever yet offered, looking towards the unification, correllation and maximum efficiency of all Christian forces in the evangelization of China and the world.

"Only second in importance to this remarkable resolution, was the discussion at all of these Conferences, of more scientific methods of mastering the languages of mission fields. There was a general consensus of opinion among the missionaries present that from six months to a year of time would be saved by the average missionary, if the best methods of acquiring the language could be

generally adopted. As there are now more than twenty thousand missionaries on various fields, it can readily be estimated how many thousand of years of time in the aggregate would be saved by higher efficiency at this point of missionary administration. At several places plans were adopted this summer looking toward the overcoming of these defects."

UNION THANKSGIVING SERVICES.

BISHOP MORRISON, in a pastoral to the clergy and laity, published in the November *Iowa Churchman*, urges upon the Church people of the diocese to make a large use of Thanksgiving day, and calls upon them to assemble in their various parish-churches, and render thanks to Almighty God for His blessings upon them as individuals and as citizens of the nation. "It is a day of Christian Citizenship," says Bishop Morrison. "We ought to hang the flag in the chancel near the cross; we ought to dwell upon our blessings as a people, upon our duties as Christian men in a Christian state. One reason why the religious observance of the day has declined is because the churches have not done their duty. Union services are the bane of Thanksgiving day. Union services are not a bad thing but to hold union services on Thanksgiving day is to advertise to the world that Christian people will not keep the day religiously and to encourage many people in the idea that it is not their duty to go to church. The day would be better observed for each church to hold its own services even if the attendance was small. In some towns it has come to this; the only service held by the Protestant churches is a union service held in the evening. Let Churchmen stand by the proclamation of the President and go to their own churches, at least, first, before they attend a union service. Let the clergy upon the Sunday previous, dwell upon the fact that it is a day of Christian citizenship and urge the people to come to God's house to thank the Heavenly Father for his care of us as a people, the guidance and protection of the nation and to ask his blessing upon our affairs as a people called by Him to an important place in the world's corporate life. The whole service ought to be keyed to this note; it would in time have its influence and the day be better observed."

CHRIST CHURCH, CAMBRIDGE, MASS., CELEBRATES 150TH ANNIVERSARY.

THE SPECIAL SERVICES in commemoration of the 150th anniversary of Christ Church, Cambridge, Mass., were largely attended and the occasion long will be remembered. At the reception on the afternoon of October 14th there was on exhibition numerous relics which have played a conspicuous part in the history of the parish. On the following day there was an historical sermon by the rector, the Rev. Prescott Evarts, who in the course of his address read several interesting letters written by the Rev. East Apthorp, the first rector of the parish during those early days when it was under Tory influences. In the afternoon there was a children's service, and at 3:30 Bishop Lawrence was present and gave an address on "The Steadfastness of the Faith," which was the same subject on which the first rector, the Rev. Mr. Apthorp, preached 150 years before.

It was his belief, the Bishop declared, that Christ Church had always been steadfast in the Faith. It has never made any show and never did things in a flurry. As an example of this he referred to the service held in the church when Washington was present, saying that the first prayers were for King George III., asking that he be surrounded with wise counsel, and then prayers offered for General Washington and others interested in the Continental army, requesting that God be with them in their activities. "This," the speaker declared, "showed the steadfastness in the faith, and yet the sympathy with the movement at that time."

On Monday evening there was a meeting in Sanders Theatre at which a feature was the singing of a Psalm of which each verse was lined off in accordance with the old-time method. An ancient pipe organ, one of the first in the country, was used for the accompaniment. This instrument was built in 1805 by William Gray of London, and formerly was in use in University Hall, where the Harvard College Chapel was in the large room, now used for faculty meetings. Bishop Lawrence presided at this meeting and the speakers included President Lowell of Harvard, the Rev. Dr. Hodges, Dean of the Theological School, who spoke on "The Puritan and the Churchman," Richard H. Dana, a prominent layman, the Rev. L. Norman Tucker, Canon of St. Alban's Cathedral, Toronto, Canada, who spoke on "The Work in New England"; and the Rev. Dr. Mann, rector of Trinity Church, Boston.

MISSIONARIES IN CHINA STILL SAFE.

THE ONLY INFORMATION received at the Mission House last week concerning conditions in China is in the form of a cablegram from Shanghai, dated October 23rd, which reads as follow:

"Mrs. S. H. Littell and children, Rev. and Mrs. T. P. Maslin and children, Rev. and Mrs. A. M. Sherman and children, Mr. R. A. Kemp, arrived here safely all in good order. There is no cause for anxiety at present."

There is, at any rate, no damage or injury accomplished to the present time, so far as known. But the press reports of renewed battling in and about Hankow on Monday and Tuesday, as we go to press, are sufficient to cause serious anxiety.

TEACHER TRAINING IN THE CAROLINAS.

PLANS HAVE BEEN set on foot, on a large scale, for effective Teacher Training among our parishes in North and South Carolina.

Mrs. W. W. Smith holds an Institute in Charlotte, N. C., from November 5th to 10th inclusive, including a visitation of the Schools on Sunday, and Lectures on Childhood Study and Religious Pedagogy three times a day for the succeeding week. It is expected that all the teachers in that vicinity will be present for this course, under which certificates will be issued to those who desire to take examinations.

A fortnight later similar intensive work, with the same Course of Teacher Training Lectures, will be conducted in Columbia, S. C., and probably in Spartanburg, by Mrs. Smith.

It is felt that in this way teachers will be aroused to the importance of their work and the effective results that ensue from reading and study along the line of Methods.

It is the first time that such an extensive tour has been planned for these dioceses, and the Sunday school authorities are eagerly looking forward to the accomplishment of great good in their schools.

NEW PARISH HOUSE OPENED AT HEMPSTEAD, L. I.

THE FORMAL OPENING and dedication of the new $25,000 gymnasium and club house presented by Mrs. Edwin H. Harriman to St. George's Church, Hempstead, Long Island, in memory of her husband, whose father was rector of the parish from 1844 to 1849, was held on Thursday evening, October 26th, in the large room set apart for the gymnasium. About 1,500 people were present. Mr. August Belmont, senior warden of the parish, made the presentation speech, in behalf of the donor. The Rev. Charles H. Snedeker, rector of the parish, acknowledged the splendid gift in a fitting speech. Other speeches were made by George B. Cortelyou, D. A. Marsh, and Frank N. Doubleday. The club house, which occupies a plot of ground, 150 feet by 60 feet, is situated in the garden of St. George's rectory, where the late E. H. Harriman was born. The new building is a two-story and basement structure, with a large swimming pool in the basement. The Boy's Club now numbers 66; the Girls' Club, 45; and the Men's Club over 100 members.

UNIQUE NEW CHURCH IN WASHINGTON, D. C.

THE RT. REV. ALFRED HARDING, Bishop of Washington, officiated at the formal opening on October 15th of the Chapel of All Saints' Mission, St. Alban's Parish. He was assisted by the Rev. Dr. J. Macbride Sterrett of the Mission, of which he is the founder, the Rev. Dr. Herbert Scott Smith, of St. Margaret's, and the Rev. Dr. G. C. Bratenahl, of St. Alban's Parish. The Bishop preached the sermon.

The Chapel is unique, in that it was built in five days. The foundation of concrete was laid Tuesday, October 17th, and the structure was completed Saturday, October 28th. It is a portable building of wood, erected in sections, put together on the concrete foundation. The floor is of hard wood, and the ceiling is an arched truss supporting the roof of metal without the need of pillars. There are ten windows in the main body and two above the altar. Two doors open into a large vestibule that can accommodate a number of worshippers at an overflow meeting.

The sanctuary is finished in walnut, a massive communion rail being supported by five graceful pedestals. The altar, with dossal back, stands beneath two high upper east windows. Within the sanctuary are three elegant pieces of church furniture, donated to the church. A superb solid brass lectern, with dark oak holder for the Bible, was presented by St. John's Church, Sixteenth and H streets. A prayer desk also of dark oak, is the gift of Epiphany. Ascension Church gave to the youngest offspring of the diocese a fine-toned organ, which stands near the Sanctuary.

The chapel is heated by large air-tight stoves, and lighted by electricity. About 200 folding chairs are arranged in three rows. Later pews will be installed. The Chapel is built on a square of the Thomas F. Waggaman estate, which was secured as a temporary location last spring by Dr. Sterrett, the trustee of the estate granting the use of the ground.

EIGHTY-FIFTH ANNIVERSARY OF COLORED CHURCH.

THE EIGHTY-FIFTH anniversary of St. James' Church, Baltimore, and the twentieth anniversary of the rectorship of the present rector, Rev. George F. Bragg, Jr., D.D., were celebrated by a series of special services during the week beginning Sunday, October 8th. At the morning service on that day, Rev. William V. Trewnell, professor of history at Harvard University, Washington, D. C., preached the sermon, and at night Bishop Murray made a vigorous address. Services were held each evening during the week, except Saturday, addresses being delivered by the Ven. Peregrine Wroth, Archdeacon of Baltimore, Rev. A. C. Powell, D.D., Rev. A. B. Kinsolving, D.D., Rev. L. Z. Johnson, D.D., Rev. D. G. Hill, D.D., Rev. Jones Watkins, D.D., and Messrs. E. A. Lysett, W. Ashbie Hawkins, and John H. Murphy. The services were brought to a close on Sunday, October 15th, with the anniversary sermon by the

rector in the morning and in the evening with a special sermon to the members of Brilliant Star Lodge of Odd Fellows. Four windows, all the gifts of friends outside of the Episcopal Church, have recently been placed in the church as a tribute of appreciation of the faithful services of the rector. St. James' is the first and oldest of parishes of people of African descent south of Pennsylvania. The corner stone of the old church was laid on October 10, 1826 and the church was consecrated March 31, 1827, by the Rt. Rev. James Kemp, D.D. The congregation occupied their church for sixty-four years until 1890, when, the old building having been pronounced unsafe and unsuitable for longer occupancy, a white Baptist Church in East Baltimore was purchased and after being remodeled was occupied by the congregation until May 1, 1901. The corner stone of the present church building was laid on Sunday, June 23, 1901, and the first service held on October 10th of that year. The rector Rev. George F. Bragg, Jr., D.D., was ordained Deacon by the late Bishop Whittle and priest in 1888, and after four years of excellent work at Grace Church, Norfolk, Va., was called by Bishop Paret to take charge of St. James' Church, entering upon his work there on November 17, 1891.

PARISH HOUSE PUT TO EMERGENCY USE.

THE GOVERNOR of the state refusing the use of the local armory for an emergency hospital in the face of an epidemic in Torrington, Conn., which saw about 300 ill with typhoid fever this month, the authorities of Trinity Parish promptly offered the new $34,000 parish house. Rather than "use tents," as advised, the town provides thirty-six nurses in this emergency hospital. The first floor is given over to Roman Catholic patients. The town is relatively a clean town and this epidemic is an astonishment which will result in ideal conditions in the future.

MEMORIALS AND OTHER GIFTS.

THE DEVELOPMENT of the work in Cedar Rapids, Iowa, the Rev. John Arthur, D.D., rector, is of such a character that it calls for the building of a chapel in a new portion of this rapidly growing city. There is being erected a beautiful little chapel which contains many memorials given by members of the mother parish. Among them are the following: Of the nineteen larger windows, sixteen have been promised as memorials, triplet gabel windows by Col. W. G. Dows, to his father, Stephen L. Dows; side triplet window by H. L. and Anna Snowdon, to their father, mother and two brothers; side triplet window, by Frank Beacon to his father (an English clergyman), mother and uncle; single side windows by Robert Palmer to his wife, Elizabeth M. Palmer; by the Misses Garette and Mrs. E. O. Mansfield to their uncle, Hugh O. Livingston; by Mrs. R. B. Houston, to her aunt, Mrs. Margaret Burt; by Harry E. and William A. Hull to their mother, Mrs. Isabelle A. Hull. A carved oak altar and retable have been ordered by Mrs. and Mr. C. B. Soutter as a memorial to the Rev. Dr. Samuel Ringgold. The lot was donated by the senior warden of the parish, Mr. James L. Bever and the name given the new Mission is St. John's. The building is now complete and the formal opening will soon take place.

AT TRINITY CHURCH, Rochester, Pa., the Rev. George W. Lamb, rector, on Sunday, October 22nd, there were presented to the parish, a handsome lectern, eagle design, in carved oak, in memory of the late William Leaf, sometime an earnest devoted member of the congregation; and a lectern Bible, bound in the best red levant, in memory of the late (Mrs.) Maria Aiken Dunn. The lectern is the gift of the children of Mr. Leaf, and the presentation was made by his son, James P. Leaf, the present junior warden of the parish; the presentation of the Bible was made, in behalf of the donors, by Samuel H. Moulds, senior warden of the parish; following which, a service of Benediction was held by the rector, after a form prepared and authorized by the Bishop of the diocese. These gifts are in connection with the sixtieth anniversary of the parish, celebrated in May.

A BEAUTIFUL FLOOR of tile laid in the chancel in memory of Robert Bonner Bowler and Susan Louisa Bowler, presented by Mrs. Robert Bonner Bowler, Jr., three stained glass windows telling the story of the boy Christ in the temple, the gift of Mrs. Frank L. Perin in memory of her mother Mrs. Caroline Bowne Hulbert, and a beautiful private communion set in gold in memory of the Rev. Edwin F. Small, for many years rector of the parish, presented by his widow, were dedicated on the Nineteenth Sunday after Trinity, at Calvary Church, Clifton, Cincinnati, Ohio, by the rector the Rev. Frederick L. Flinchbaugh.

NEW CHOIR STALLS as a memorial to Jessie Frances Morse, have been installed in St. Stephen's Church, Boston, Mass. The stalls are of simple and sincere design, and are in harmony with the altar and sanctuary paneling. The ends of the stalls are of a simple Gothic tracery. Upon each is carved a phrase from Psalm 150 in the *Vulgate* rendering. The center of each of the eight panels has a small shield which bears a design symbolizing eight articles of the Creed. Mottoes in Latin are on the stall heads. The work was designed and set up by Mr. R. C. Sturgis.

ST. LUKE'S CHURCH, Montclair, N. J., is to be further adorned by the erection of five memorial windows illustrating "The Nativity," placed in the south transept. They have been designed by E. M. Guthrie, and are the work of the Kimberly studio in New York. The dedication will be made by Bishop Lines on the first Sunday in November.

A HANDSOME brass baptismal ewer has been presented to St. Luke's Church, Worcester, as a memorial by Mrs. Elizabeth Whittaker. A beautiful cross, the work of the Oberammergau wood carvers has been given by Miss Samson.

THE HEIRS of the late John VanEtten, a former vestryman of Grace Church, Lyons, have ordered an altar, memorial of Mr. Van Etten, to be placed in the church. It is to be built of quartered oak, by the American Seating Co., to be finished about December 15th.

THE DENVER CATHEDRAL.

THE NEW CATHEDRAL of St. John, Denver, is completed, as far as the present plans go, that is, the nave is finished with a length of 185 feet. When the transepts and chancel are added the total length will be 375 feet. The present chancel, though temporary, is very beautiful. It contains two stained glass lancet windows saved from the ruins of the burning Cathedral of St. John in the Wilderness, Denver. These offer a brilliant display of color, the central picture representing the Ascension. This chancel is fifty feet deep and behind the arches on the South side are seats for the older Sunday School scholars. The nave is fifty feet from wall to wall, 34 feet between the pillared rows or one yard wider than Westminster Abbey Nave. The acoustics are perfect, there being good resonance but no echo. For all that, a parabolic sounding board has been invented to be suspended over the pulpit; its inner flange will contain lights so that the person of the preacher will be in full light. There will be no lights visible as you enter the West doors, for the linolyte tungsten lights are all affixed to the inside of the pillars. The altar will be raised twelve steps above the floor of the nave, the sanctuary being four steps above the chancel, while the chancel itself is five steps above the nave. There is already in readiness a choir of 80 voices, all highly trained and while the first service will be held on the first Sunday in November, the clergy of the diocese will have the opportunity of attending a magnificent service on Thanksgiving Day, the formal date for the dedication being set for the 25th anniversary of the diocese of Colorado, which is in June.

DEATHS AMONG THE CLERGY.

THE REV. ALONZO L. WOOD died suddenly at his summer home in the Catskill mountains on Thursday, August 24th, 1911. It was a peaceful ending of a life of pastoral efficiency and love. Alonzo Wood was well known as a loyal Catholic Churchman with a firm grasp of the faith that never wavered and a reverent appreciation of the Church's orderly and stately worship. It is, however, as the shepherd of the flock under the Chief Shepherd and Bishop of the souls of men, he will ever especially be remembered. He had a genius for friendship, which was recognized by many in very different circumstances; by men of culture, prominent in public life; by families in more remote districts placed under his missionary charge; by seamen ill and far from home in a Seamen's hospital in which for many years he was a constant visitor.

Mr. Wood was born near Summit, N. J., on June 5, 1882. He was ordained priest, February 22, 1878, served nine years as curate in the House of Prayer, Newark, N. J., was afterward rector of St. John's Woodside, N. J., for six years, and later on was made rector of St. Paul's, Tomkinsville, Staten Island, in which position he remained for sixteen years. Resigning St. Paul's, he spent eighteen months in mission work in Vermont, residing in turn at Hardwick, and Hyde Park, visiting Johnston, Stowe, and Morrisville. This work he resigned on account of severe attacks of rheumatism. Recovering in a measure, he served for three months at St. Michael's Mission of St. Mark's Church, Philadelphia, after which he was appointed to St. Michael's Home for Colored Cripples, in West Philadelphia, where he remained a year, resigning to go to his summer work at the Church of St. John the Evangelist, near Tannersville, N. Y., which was his charge every summer for twenty-seven years. This place Mr. Wood felt to be his earthly home, his residence being close to the church and the people of the mission, as well as the summer residents near by, his well-beloved flock. On October 1, 1910, he undertook work at St. Thomas' Church, Toronto, Canada, where, after laboring happily and successfully for two months, his health gave way, and he came to Philadelphia, by which time his illness had assumed a grave form. He was brought to his Catskill home in June, 1911, and there he spent a happy summer with his nearest and dearest around him, brightening, and apparently strengthening him, until the time of his death.

THE REV. EDWARD H. C. GOODWIN, one of the oldest and most beloved of the clergy of the Church in Maryland, entered into life eternal, October 18th, at his home in Glyndon, Baltimore county, in his eighty-fourth year. He was born in Fredericksburg, Va. After his preliminary education in his home town, he entered old St. Mary's College, now St. Mary's Seminary, Baltimore. After his graduation he entered the General Theological Seminary in New York, from which he was graduated in 1855. He was ordained deacon in 1855 and priest the following year by Bishop Whittingham. His first charge was the Church of the Ascension, West-

minster, Md. Afterward he held cures in Calvert county and at Chestertown, Md. For more than thirty years he served as one of the vicars of Trinity Church, New York City, in charge of St. Cornelius' chapel at the army post on Governor's Island in New York harbor. Besides his widow, the Rev. Mr. Goodwin is survived by four sons and two daughters. The funeral was held on October 20th at All Saints' Church, Reisterstown, Baltimore county, the Rev. Joseph Fletcher, rector, officiating. Interment was in All Saints' cemetery.

EPISCOPALIAN CLUB DINES.

AT THE FIRST DINNER of the season of the Episcopalian Club, Boston, Mass., there were 300 laymen and clergy present, and among the guests were the senior class of the Episcopal Theological School. Speaking on the topic, "How Can the Church Do More Effective Service?" Bishop Lawrence said that the eyes of the people are gradually getting upon social service. The first work of the Church is not in getting out in social service, but of improving the hearts of the people with the love of men and with the messages of the brotherhood of man through the love of Christ. The Rev. J. Howard Melish of Brooklyn said that the Church is awakening socially. There are two purposes of the Church; in the first place it is the organ for the formation and expression of opinion. In the second place it is the organ for the doing of something. The pulpit should be made stronger. The living voice of a living man can never be displaced by the printed word. "We need to-day to speak out and say whether we believe in child labor, in collective action, in sweated industries. Do not hedge, do not fail to meet these issues," he said.

Mr. H. D W. English of Pittsburgh, former president of the Brotherhood of St. Andrew, and Mr. Dean, president of the senior class of the theological school, also spoke.

A MISSIONARY MISSION.

THE PARISH of All Saints', Ashmont, Mass., has inaugurated a new idea in the field of parochial missions. The usual mission seeks to upbuild and stimulate the spiritual and religious life of the congregation—this mission has for its object the dissemination and development of the missionary ideal. It will be called a Conference on the Missions of the Church, and will open on Sunday morning, November 5th, and continue through Friday, November 10th.

Meetings of preparation will be held before the conference, and on the Sunday following there will be a corporate Communion of the entire parish. Staff secretaries from the Missions House will aid the department secretary and the parochial clergy.

Among the subjects to be treated are: "The Incarnation and the Church's Mission," "Prayer and Missions," "The Mission of the Church in the United States," "The Mission of the Church in Distant Lands," "How the Church's Mission is Administered," "Christian Stewardship," and "The Sacraments and the Church's Mission."

CHRIST CHURCH, BOSTON, CLOSED FOR REPAIRS.

CHRIST CHURCH, Boston, which is one of the historic places of interest in the city, has been closed, not to be reopened for several months. The reason for the closing is that the edifice is badly in need of protection against the ravages of fire. It has been difficult for some time to get the proprietors to do anything, many of whom were the descendants of the early owners. Finally Bishop Lawrence was able to become one of the proprietors, and he began to take an active part in formulating plans for safeguarding the church. Subsequent to the public announcement of the closing of the church Bishop Lawrence addressed a letter to the parishioners, officially acquainting them with the fact, speaking specifically of the bad condition of the furnaces, the lighting of a fire in which would endanger the whole fabric. The improvements will include a change in the surroundings and there possibly may be a grass plot about the church. In his letter, the Bishop says in part:

"I sympathize with you in your disappointment that services cannot be held there for the present and in the regret of the many strangers who come to this city to visit Christ Church. It will, I am sure, be a satisfaction to you, as indeed to the citizens of Boston, to know that steps are going to be taken to bring the church building into such excellent condition as will give it added dignity and interest. The proprietors will make the improvements with all possible expedition, but the time required will call for patience."

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

THE EPISCOPAL THEOLOGICAL SCHOOL at Cambridge is to hold, on the afternoon of November 7th, a memorial service for the late Rev. Dr. Peter H. Steenstra, who died on January 26th. Professor Steenstra became affiliated with the school at the time of its founding in 1867, and until 1897 held the chair of the Interpretation and the Literature of the Old Testament. From 1907 until the time of his death he was professor *emeritus* on the same foundation. The form of service to be used on this occasion is one prepared by the Rev. John W. Suter of the class of 1885, of Winchester, and used at the memorial service of the Rev. Alexander V. G. Allen. The sermon will be preached by the Rev. Charles M. Addison of the class of 1882 of Stamford, Conn. Bishop Lawrence, a former dean of the school, will be present, and assist at the service.

The annual matriculation service was held in St. John's memorial chapel on the afternoon of October 31st. The address to the new men was made by the Rt. Rev. James De Wolf Perry of the class of 1895, Bishop of Rhode Island. Following the service the trustees and faculty tendered a dinner to the students and invited guests.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Jubilee of Foreign Missions.

THE JUBILEE of Foreign Missions was marked by an unusually large attendance of women workers. The Church rally was held in St. Luke's Church, Atlanta, opening with the celebration of the Holy Communion. Bishop Nelson was celebrant and made an address. In the chancel were the Rev. Messrs. C. B. Wilmer, W. W. Memminger, Russell K. Smith, John D. Wing, C. T. A. Pise. The offering made by the women was over $400. Addresses were made at the rally following in the Sunday school room, by Deaconess Hart, Mrs. Wm. H. Elliot, president of the diocese of Georgia Auxiliary, and Mrs. E. Le Conte Furman, president of the Atlanta diocesan branch, Mrs. Malloy Taylor, and Miss Edith L. Engle.. A number of the diocesan officers of the Auxiliary will attend the Knoxville Department meeting, looking to the organization of a department branch of the Woman's Auxiliary.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Corner-stone of Hospital Laid—Intercessions for Sunday Schools.

THE CORNER-STONE of the new building for St. Luke's Hospital, San Francisco, was laid with appropriate ceremonies on the afternoon of St. Luke's Day. The money for this building is furnished by Mrs. Louis Findley Monteagle and Mrs. Whitelaw Reid, in memory of Mr. Calvin Paige and Mr. Darius Ogden Mills, both of whom had been connected with San Francisco in their early manhood and business careers, although the later years of their business life were spent in New York. The Rev. Dr. Bakewell, president of the Standing Committee, the Rev. Douglas O. Kelley, one of the oldest clergy of the diocese, and one of the originators of the first St. Luke's Church, Ven. John A. Emery, Archdeacon of the diocese, who has given much labor, time, thought, and prayer to St. Luke's Hospital for many years—all these took part in the service, and besides them there were about 25 clergy vested in the procession. A short address was made by the President of the Hospital Corporation, Mr. C. D. Haven, and a fuller address by the Bishop of the diocese, who also laid the corner-stone. Mrs. Monteagle prepared the place for the stone by smoothing the mortar under it—very much as she had prepared the way for the building by furnishing a large part of the money necessary. The closing prayers and Benediction were by the Bishop. The material of which the building is to be erected is California stone from Colusa, and it promises to be a very handsome as well as commodious and convenient building, thoroughly up to date in every department.

THE ANNUAL SERVICE of Intercession for Sunday Schools was held in Grace Pro-Cathedral, San Francisco, on Sunday, October 15, 1911, at 3:45 P. M. Several clergymen were present, in spite of the requirements of parish work, which detained many of those much interested. The service was in charge of the Dean, the Rev. J. Wilmer Gresham, and the Rev. H. S. Hanson, rector of All Saints' Church, San Francisco, offered the litany with special intercessions. The address was by the Bishop of the diocese, and was a recital of the reasons for this service, and an urging to better and higher things in our Sunday school work.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Men's Club Organized at Utica—Addition to Parish House at Zion.

OCTOBER 23RD, ground was broken for an extensive addition to Clark Memorial Hall, of Zion parish, Rome, N. Y.

A VIGOROUS MEN'S CLUB has been organized in Grace Church, Utica (the Rev. Octavus Applegate, rector). A club house, next to the church property has been donated, rent free, by a liberal member. A gratifying feature of the organization of this new parochial club of men, was that a positive, though submerged stream of devotion to the present "Laymans Forward Movement" was discernable.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

The Ogilvie Conference.

THE OGILVIE CONFERENCE of the Missionary District of Western Colorado met at Glenwood Springs October 20th to 22nd. The Rev. C. C. Rollit, Department Secretary of the Sixth Department, gave inspiring missionary addresses and conducted a quiet hour for the clergy. Advance plans were laid for the coming Missionary Council in Grand Junction in 1912. A diocesan paper will be issued the first of the year, the publication office being in Grand Junction, the board of editors the Bishop and the Rev. Messrs. Smith, Dennis, and Doggett. The Sunday school Commission held important sessions and set forth text books for teacher training by the correspondence method. Arrangements were

perfected for the missionary lantern lecture on the work in the District. The card index system for registration and transfer of Church people goes into effect January 1st. The social features of the session included daily luncheons at the Bishop's house served by the women of the parish, and a reception Saturday night by Bishop and Mrs. Brewster.

ON SUNDAY, October 22nd, President Rodgers, of St. Stephen's, Annandale, preached at St. Mark's, Denver, and St. John's. The President was entertained during his stay in Denver at dinner, by the Dean, and on Thursday, by Dr. Houghton, of St. Mark's, an alumnus of St. Stephen's, at a luncheon to which all the clergy of the city were invited.

EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

Parish Hall Opened.

HOLY TRINITY Parish Hall was formally opened at Vale on October 8th. It is of bungalow type, 50 feet by 32 feet. Through the influence of a young lawyer, Mr. H. C. Eastham, a Sunday school and lay services were started five years ago before any clergyman of the Church had ever visited that town, and although there have been but occasional visits from the Bishop and others since, the people have purchased land and erected this building, having raised about $2,000.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Greet President Taft at Grafton Hall.

THURSDAY, October 26th, was a gala day in Fond du Lac, owing to the visit of President Taft. An animated sight was presented by the throngs of girls and teachers from Grafton Hall in the garden of the Bishop's House, all waving flags and cheering as the President drove by. Bishop Grafton and Warden Rogers watched the procession from the porch, and all witnessed the impromptu incident of the President stopping the procession in order to get out of his auto to greet General Bragg, who many years ago entertained Mr. Taft on an official visit to China.

FROM FAR-AWAY INDIA comes the cry for Catholic literature. Bishop Grafton has acceded to the earnest request of a native Christian in the Province of Travancore to send him as much as he could spare, as the applicant thought he could do much good with it in that district.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Meeting of Altoona Archdeaconry.

THE ARCHDEACONRY of Altoona met in St. Mark's church, Lewistown, on Tuesday and Wednesday, October 24th and 25th. All the clergy, including the Bishop, were present. A rousing meeting in the interest of missions in and out of the diocese was held on Tuesday evening. Addresses were made by the General Missionary, Rev. E. Homer Wellman, and the Bishop. A special feature of the occasion was a lecture on "The Sunday School, its Methods, its Machinery, its Aim and its Results," given by the Rev. G. F. G. Hoyt of St. Paul's Church, Columbia, Pa. The next meeting of this Archdeaconry is to be held in Philipsburg.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Mr. Hubert Carleton in Indianapolis.

MR. HUBERT CARLETON addressed representatives of the Indianapolis B. S. A. chapters, and members of the Committee of 100 of the Men and Religion Movement, Friday night, October 27th, in St. Paul's Chapel, Indianapolis. The rector of the parish, the Rev. Lewis Brown, Ph.D., read the opening service. Mr. Geo. E. Lary, of Bedford, Ind., presided and introduced the speaker of the evening. After the meeting, Mr. Carleton addressed the Brotherhood men only, and told how members of other denominations gave the B. S. A. credit for bringing about the present desire for unity among various Christian bodies.

IOWA.

T. N. MORRISON, D.D., Bishop.

Improvements at Waterloo.

DURING THE SUMMER extensive improvements have been made in Christ church, Waterloo (the Rev. Geo. W. Hinkle, rector), which resulted in much more comfort and convenience for the people. A portion of the basement has been excavated and a new heating plant, adequate for the building, has been installed. The church within has been ceiled with Georgia pine, adding greatly to the dignity of the interior and corresponding to the Gothic design of the building. Walls of the nave and chancel have been decorated in a shade which produces more light in the building. The wood-work of the interior was painted and the seats varnished; porches were renewed and the roof re-shingled. The total cost of these improvements was $1,000, of which the ladies' guild and Daughters of the King pledged $600.

ST. KATHARINE'S SCHOOL, our diocesan school for girls, Davenport, opened its fall term with the largest enrollment of pupils the school has ever had. The whole number of girls in the boarding and day schools is one hundred and twelve.

THE REV. THOMAS CASADY is to conduct a mission in St. Andrew's church, Chariton, November 6th to 12th.

THE MEN of St. John's Church, Keokuk, recently tendered their new rector, Rev. John C. Sage, a dinner. Some seventy men were present and the interest aroused resulted in the formation of a men's club. On November 9th Bishop Tuttle is to attend a dinner and address the men.

A CONSIDERABLE NUMBER of new improvements have been made in Grace church, Cedar Rapids, during the past summer. Ornamental iron gates designed by an architect member of the vestry, have been placed on the Sixth street entrance. An electric organ blower, costing $400, was installed as the gift of St. Katharine's Guild.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Convocation of the Southwest Deanery.

THE CONVOCATION of the Southwest Deanery of the diocese of Kansas was held October 10th and 11th. The attendance was much larger than at any previous time, due largely to the interest aroused through efforts of the Dean; the Rev. R. H. Mize of Emporia. The Rev. W. H. Haupt, the newly appointed General Missionary of the diocese, and the Rev. P. Burton Peabody of the North West Deanery, were present, and gave addresses. The Rev. H. Percy Silver, gave several interesting missionary addresses. One afternoon was given over almost completely to the Woman's Auxiliary, and was represented by several ladies from the Deanery and Sister Amelia Propper of Independence.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Two New Parish Houses to be Erected.

THE VESTRY of Christ Church, Sag Harbor, Long Island, has approved plans for the new Parish Hall, presented by James H. Aldrich, senior warden. Arthur Wood of Garden City is the architect. The building will be two stories high, with a peaked roof in conformity with the architecture of the church. There will be an athletic court, and a smoking room, in the basement. The main floor will accommodate the Sunday School, the Ladies' Guild, kitchen, and a study for the rector. The upper floor will have rooms for the Girls' Friendly Society, and the sexton, The building will cost upward of $10,000.

FOR PREVENTIVE WORK among boys and men in the village, the Rev. Oscar F. R. Treder, rector of St. Luke's Church, East Hampton, Long Island, has started plans for securing a parish house. Regarding it he says: "With the see-sawing between a license and no-license situation every two years, a parish hall building for St. Luke's will, in the adequate housing of the young men and boys of the village, be a long step in the solution of the liquor problem in East Hampton."

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Nurse for Foreign Field—Diocesan Notes.

MISS JENNY ZIMMERMAN, of the Memorial Church, Baltimore, who has just completed her course at the Union Protestant Infirmary in Baltimore, was recently confirmed by Bishop Murray in his private chapel, and will shortly go to Japan, where she is to serve as a nurse under Dr. Tuerler in St. Luke's Hospital, Tokyo.

AT A MEETING of the Men's Club of the Church of St. Michael and All Angels, Baltimore, Md., held in the parish house on the evening of October 16th, officers for the coming year were elected as follows: T. Howard Warfield, president; Dr. John S. Fulton, first vice-president; George C. Morrison, second vice-president; Maurice Fowler, secretary; and C. R. Wardell, treasurer. The club was organized two years ago by the rector, Rev. Charles Fiske and now has reached a membership of 240.

THE FALL MEETING of the Archdeaconry of Annapolis was held at St. Alban's Church,

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The only Baking Powder made from Royal Grape Cream of Tartar
NO ALUM, NO LIME PHOSPHATE

Glenburnie, Anne Arundel county (Rev. Wiley J. Page, priest in charge), on October 18th and 19th. Sermons were preached by the Rev. B. B. Lovett and the Rev. W. H. H. Powers, rector of Trinity Church, Towson. Bishop Murray, assisted by Archdeacon Helfenstein, presided, and gave a clear and helpful address concerning the missionary work in the archdeaconry, diocese, and Church at large. The Rev. Joseph P. McComas, D.D., of St. Anne's Church, Annapolis, read a very thoughtful essay on "Christian Ethics," which was afterwards discussed by the Bishop and others. The closing service was at 8 P. M., when Evening Prayer was read and the Rev. Thos. B. A. Allison of Christ Church parish, Calvert county, preached.

THE ARCHDEACONRY OF TOWSON met for its fall session at St. Philip's Church, Highlandtown, Baltimore county (the Rev. J. Luther Martin, rector), on Wednesday, October 25th. In the morning a sermon was preached by the Rev. W. A. McClenthen. At the business session Archdeacon Smith presided, in the absence of the Bishop, who had been called West by the death of a near relative. At 8 P. M. there was a brief but helpful service with ten-minute addresses by the Rev. C. A. Hensel on "The Importance of the Sunday School"; Rev. C. P. Sparling, on "The Relation of the Sunday School to the Church Services"; Rev. W. A. Crawford-Frost, on "The Relation of the Parents to the Sunday School," and Rev. John H. Boosey, on "The Importance of Church-going in the Religious Life of the Family."

SPECIAL SERVICES were held at St. Luke's Church, Baltimore (the Rev. Herbert Parrish, rector), in connection with the parish's annual festival, beginning on the eve of St. Luke's day, Tuesday, October 17th, and closing Sunday night, October 22nd.

MRS. MARY MATTHEWS HANDY, wife of Mr. Littleton D. Handy, and daughter of the late Brig.-Gen. William Matthews, died at the Church Home and Infirmary, Baltimore, October 24th, aged 59 years. Mrs. Handy was a devoted Churchwoman, a member of St. Paul's parish, Baltimore, for forty years and actively identified with every society connected with that church, besides being a member of the Bishop's guild. The funeral took place on October 26th, the Rev. Dr. J. S. B. Hodges, *rector emeritus*, and the Rev. Dr. A. B. Kinsolving, rector of St. Paul's parish, officiating.

THE CORNER STONE for the fine parish house which is to be erected for the congregation of the Church of the Holy Nativity at Forest Park, Baltimore, was laid on Tuesday afternoon, October 3rd, by the Bishop of the diocese, assisted by the Ven. Peregrine Wroth, Archdeacon of Baltimore, and the rector, Rev. Hugh W. S. Powen.

BY THE WILL of the late Rev. John W. Nott, D.D., of Mt. Savage, his valuable library is bequeathed to the Maryland Diocesan Library.

THE CLAGGETT SOCIETY of St. John's College, Annapolis, an association of Church students, met on September 27th and entertained the Churchmen among the new students of the college. The rector of St. Anne's parish, the Rev. Joseph P. McComar, D.D., and his assistant, the Rev. James L. Smiley, were present as guests of the society.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Mr. Suter's Resignation—G. F. S. Rooms Boston Notes.

THERE WAS a special meeting of the vestry of the Church of the Epiphany, Winchester, on the evening of October 27th, to consider the resignation of the Rev. John W. Suter from the rectorship, after a service of twenty-five years. One of the speakers was Congressman Samuel W. McCall, a warden of the parish when it was founded twenty-five years ago. Others, including the Rev. Carlton P. Mills, spoke eulogistically of Mr. Suter, and the consensus of the meeting was that the rector should be asked to remain.

THE GIRLS' FRIENDLY SOCIETY has opened a small suite of rooms at 18 Huntington avenue, Boston, to be used as rest rooms by girls who wish a pleasant place to go at noon or after work before an evening engagement in the city. The rooms are bright and cheerful; there are comfortable chairs, a piano, books and magazines, and in the kitchen conveniences for preparing simple lunches. It is planned to have an informal tea on Sunday afternoons for members and associates.

ST. ANSGARIUS' CHURCH, Boston, after being closed most of the summer, was reopened on Sunday, October 29th. A new chancel has been installed, the front of the edifice has been improved, and larger facilities for social work have been afforded through an enlargement of the basement.

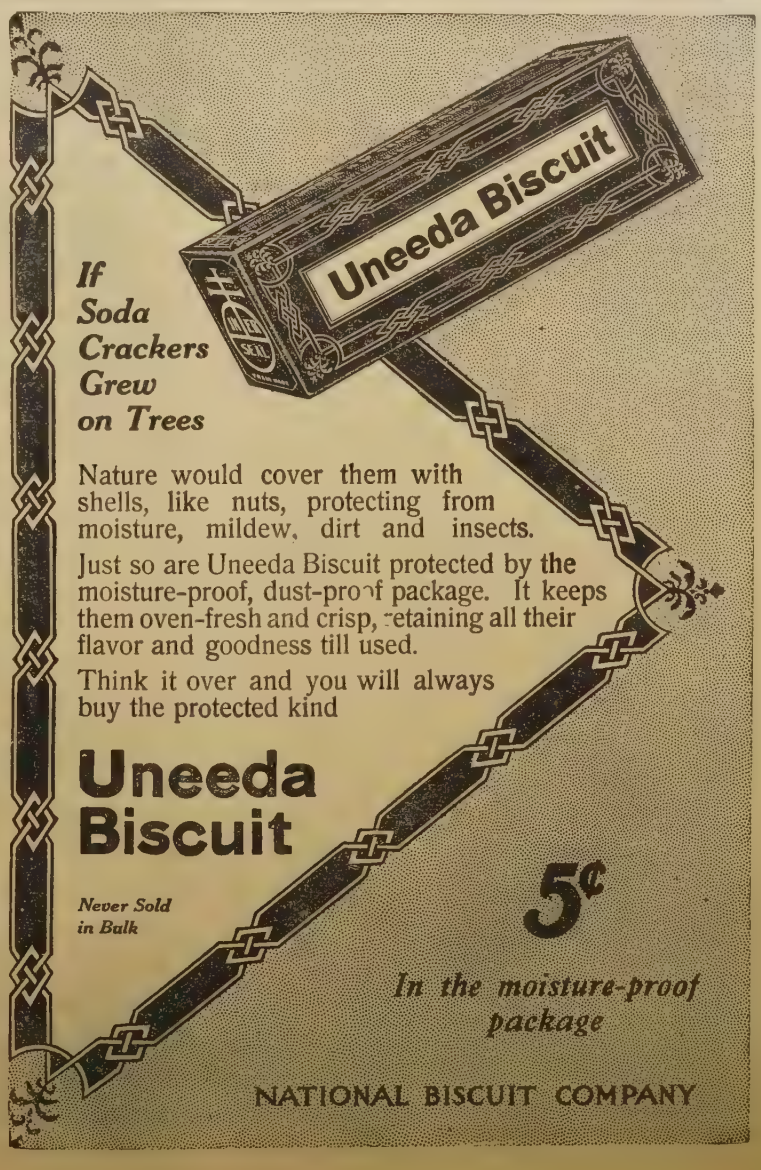
THE LADY ASSOCIATES of St. Luke's Home for Convalescents at Roxbury, observed St. Luke's Day (October 18th), with special services in the chapel of the Home. There was a large assemblage of the associates and friends, and the service was conducted by the Rev. Frederick W. Fitts, chaplain of the Home, who also is the rector of St. John's Church, Roxbury.

BISHOP LAWRENCE occupied the pulpit of Christ Church, commonly known by its more historic appellation of the Old North Church, on Sunday morning, October 15th. In his discourse he dwelt upon the glorious past of the parish as well as upon its future which he believed to be full of splendid opportunities.

DEAN HODGES of the Episcopal Theological School was one of the speakers at the Ford Hall meeting of Sunday evening, October 15th. He occupied the platform with Morrison I. Swift, the well-known Socialist. Dean Hodges said in the course of his remarks that as the Church always deals with ideals it is engaged in a work that never can be perfectly accomplished. The Church is impeded by human feelings; it meets with the disadvantage that he who preaches the Word is subject to the same temptations as those to whom he preaches it.

THE NORFOLK BRANCH of the Diocesan Sunday School Union met at St. John's Church, Roxbury, on the afternoon and evening of October 18th. The Rev. Dr. Nash of the Episcopal Theological School made the principal address speaking on "Teaching Children How to Worship."

THE FIRST MEETING of the season of the Massachusetts branch of the Woman's Auxili-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ary was held in St. Paul's Church, on October 18th. In the forenoon there was corporate communion of the members and the Junior Auxiliary, the celebrant being the Rev. Dr. Hughell E. W. Fosbroke of the Episcopal Theological School, assisted by the Rev. Frederick J. Walton, assistant rector of St. Paul's. Following this service a conference was held relative to the winter's work. It was announced that the anniversary meeting of the Auxiliary will be held on November 2nd, and that the Junior Auxiliary anniversary will be observed at the Church of the Advent on November 11th, when Father Mayo, O.H.C., will be the preacher.

THE REV. PHILIPS E. OSGOOD, rector of the Church of Our Saviour, Roslindale, in charge of the Boston district of the Knights of King Arthur, gave an address before a company of boys of Trinity parish, Boston, in the evening of October 19th. More than eighty young men already are interested in the formation of a parish branch of the Knights.

THE ANNUAL MEETING of the Essex County Episcopal Club was held at St. Paul's Church, Peabody, last week. Professor Henry B. Washburn, of the Episcopal Theological School spoke on "Church Union in History."

A DIOCESAN MISSIONARY session, under the auspices of the Archdeaconry of Lowell, was held at Groton on October 17th, on invitation of the Rev. Endicott Peabody, headmaster of Groton School. Bishop Lawrence was present, and spoke on "The Cathedral in Massachusetts; its Effects on Parishes and Missions in City and Country." Another topic considered was "The Sunday School as Related to Diocesan Missions and as a Factor in Missionary Progress and an Inspiration to Missionary Responsibility," and the speakers were the Rev. Frederick B. Allen, Episcopal City Missionary, Archdeacon Samuel G. Babcock, the Rev. Carlton P. Mills and the Rev. John W. Suter.

THE INNOVATION tried at St. Paul's Church, Boston, of having evening services beginning at 7: 30 are proving a great success, and the rector and his associates, both clerical and lay, feel highly encouraged over the attendance. It is clearly proved that St. Paul's can attract an evening congregation as well as the denominational churches in the neighborhood, Park Street Church (Congregational) and Tremont Temple (Baptist), both of which long have been "popular" places for evening worship.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Observation of "Stir-Up" Sunday—Church at Prospect Park Nears Completion.

"STIR UP" SUNDAY, will be used both in St. Paul and Minneapolis as a means of presenting the cause of Church extension in the cities. A mass meeting with all the vested choirs of the city, will be held on the evening of "Stir-up" Sunday, in the Church of St. John the Evangelist, St. Paul, when Bishop Cameron Mann, and the Rev. J. E. Freeman will be the speakers.

ST. TIMOTHY'S CHURCH, Prospect Park, Minneapolis, erected through the generous gifts of the residents of the Park, assisted by the Church Extension Society, is under roof and approaching completion.

THE WOMAN'S ASSOCIATION of Christ Church, St. Paul, has undertaken the redecoration of the interior of the parish house. The work is well under way and should be finished before the close of another week. This improvement was greatly needed and will be much appreciated by the Sunday school and all other organizations using the guild rooms.

GOOD PROGRESS is being made in the removal and restoration of St. Andrew's Church, Minneapolis. The building has been placed upon its new foundation and services will be resumed in a few weeks.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Death of Mrs. Mary B. Spencer.

MRS. MARY BURNETT SPENCER, a life long resident of Newark, N. J., the sole survivor of a family that was among the early settlers of the city, died at her residence, 8 East Park St., on Thursday, October 26th, aged ninety-six years. She was a member of Trinity Church. Her funeral was held on Saturday afternoon, October 28th. Her rector, the Rev. Dr. Louis S. Osborne, and the Rev. Albert W. H. Thompson officiated. Interment was made in Mt. Pleasant cemetery.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Celebrates Patronal Festival—New Rectory at Rumson.

ST. LUKE'S PARISH, Newbold, Westville, (the Rev. Howard E. Thompson, rector), celebrated its Patronal Festival on and near St. Luke's Day. On Sunday, October 15th, the rector preached a sermon giving the history of the parish since its beginning as a mission from Ascension Parish, Gloucester, nine years ago. At solemn festival evensong on the vigil of St. Luke's Day, the preacher was the Rev. Charles G. Dubell of Glassboro. On the morning of St. Luke's Day there were celebrations at six and eleven, and in the evening a parish sociable in the parish room. On Thursday evening also occurred a men's

THE TEA PENALTY

A Strong Man's Experience.

Writing from a busy railroad town, the wife of an employe of one of the great roads says:

"My husband is a railroad man who has been so much benefited by the use of Postum that he wishes me to express his thanks to you for the good it has done him. His waking hours are taken up with his work, and he has no time to write himself.

"He has been a great tea drinker all his life and has always liked it strong.

"Tea has, of late years, acted on him like morphine does upon most people. At first it soothed him, but only for an hour or so, then it began to affect his nerves to such an extent that he could not sleep at night, and he would go to his work in the morning wretched and miserable from the loss of rest. This condition grew constantly worse, until his friends persuaded him, some four months ago, to quit tea and use Postum.

"At first he used Postum only for breakfast, but as he liked the taste of it, and it somehow seemed to do him good, he added it to his evening meal. Then, as he grew better, he began to drink it for his noon meal, and now he will drink nothing else at table.

"His condition is so wonderfully improved that he could not be hired to give up Postum and go back to tea. His nerves have become steady and reliable once more, and his sleep is easy, natural and refreshing.

"He owes all this to Postum, for he has taken no medicine and made no other change in his diet.

"His brother, who was very nervous from coffee-drinking, was persuaded by us to give up the coffee and use Postum and he also has recovered his health and strength." Name given by Postum Co., Battle Creek, Mich.

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MILWAUKEE, WIS.

"Smoker," at which it was decided to reorganize the formerly existing Men's Club.

St. George's Church, Rumson, will have a new rectory and a parish hall to cost about $25,000. The new buildings will be of stone, and will correspond with the beautiful church completed three years ago at a cost of $75,000. The Rev. W. Dutton Dale is rector.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Meeting of the Sandusky Convocation.

The Sandusky Convocation was very pleasantly entertained by the rector, the Rev. N. D. Bigelow and congregation of St. Andrew's Church, Elyria, on October 24th and 25th. In the absence of the Dean of the Convocation the Rev. James H. Young of Tiffin, the Rev. Mr. Jenkins of S. Paul's, Fremont, was the preacher at the opening service, and the Celebrant at the early celebration of the Holy Eucharist. Two very good papers were read, and much discussed, "The Decay of Church Discipline," by the Rev. Thurlow Washburn Null of Fostoria, and "How to Reach the People with the Ministrations of the Church," by the Rev. Creetus A. Dowell, of the Church of the Redeemer, Lorain. The Rev. James H. Young was reëlected Dean, and the Rev. T. W. Null, Secretary and Treasurer. There was also a very profitable Missionary meeting of the Woman's Auxiliary, with delegates from a number of parishes, held in conjunction with the Convocation, Miss Spencer of Lorain, presiding in the place of Mrs. Yates.

OLYMPIA.

Frederick W. Keator, D.D., Bishop.

Two New Churches Erected—Notes.

Two new churches have been erected and opened during the past summer. The Church of the Epiphany, Seattle, Wash. (the Rev. Wood Stewart, rector), was dedicated by Bishop Keator on Sunday, October 8th. It is located in one of the most beautiful portions of the city. At Elma, Wash., a small town in the southern part of the diocese, a neat little church has been erected under the direction of the Rev. G. C. King, General Missionary. This church, opened free of debt, will be in the care of Mr. T. B. Frost, a lay reader whom the Bishop expects to ordain in the near future.

A great missionary meeting, at which John W. Wood and W. R. Stirling were the chief speakers, was held at Trinity Church, Seattle, Wash., on the evening of October 19th.

Hyland Hall, Seattle, Wash., the Church Home for girl students at the University of Washington, is filled to overflowing. There were two applications for every opening in the Hall. A larger building will be required next year. This work is carried on by All Saints' Church, of which the Rev. W. H. Stone is rector.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Sunday School Institute at Pittsburgh—Rectory at Rochester.

The Sunday School Institute held a meeting in Calvary Parish House, Pittsburgh, on Monday evening, October 23rd, at which the devotional services were conducted by the Rev. Dr. E. H. Ward. Reports of the Sunday School Convention of the Third Missionary Department were made by the delegates from the diocese, the Rev. Messrs. D. L. Ferris and R. N. Meade, and Mr. Harvey H. Smith. The Executive Committee of the Institute presented a report for the year, and submitted its Revised Standard of Excellence. The following officers were elected: President, the Rev. Robert N. Meade; Vice-President, Dr. H. C. Westervelt; Secretary, Mr. E. J. Edsall; and Treasurer, Mr. James Macqueen.

Work on the rectory for Trinity Church, Rochester, Pa., is well advanced; the building is going up in stone, rock face, to conform to the Church, which it will adjoin, by connection with the tower, thus making a very desirable office for the rector. The house will contain eight rooms, with finished attic; and the lines are planned to meet those of the Church. Not only will the completion of this work be a convenience for the rector, but also a great improvement to the property. Guild rooms for the parish work are a further necessity, and plans are under way for the erection of them in the near future.

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which when accomplished, will make a handsome group of buildings, and further the work of the parish.

AT A SERVICE held in the chapel of the St. Margaret Memorial Hospital, Pittsburgh, on Sunday, October 8th, the first anniversary of the opening of the hospital for patients was commemorated. The choir of St. John's Church furnished the music, and the sermon was preached by the Rev. E. G. Pitblado, of Trinity parish. From the report of Mr. H. A. Phillips, one of the Trustees, it seems that five hundred and eleven patients were treated during the year, with an average stay in the institution of thirty days. The large majority of these received the ministrations of the hospital, free of all charge, as was the intention of Mr. Shoenberger, the donor of the hospital. The income from pay patients netted the hospital but one-tenth of the cost of maintenance for the year. A Ladies' Auxiliary to the Board of Trustees has been organized, and is already at work.

THE AUTUMN MEETING of the Pittsburgh Local Assembly of the Daughters of the King was held on Thursday, October 19th, at Trinity church and parish house. The programme for the afternoon consisted of a business meeting, an address by the Bishop of the diocese, and an informal reception. In the evening a service was held in the church, when the rector of the parish preached on the "Sure Foundations of Religious Life." Many Chapters outside the city as well as the Pittsburgh ones had representatives present.

AT A MEETING of the Clerical Union held on Monday, October 16th, at St. Peter's church, Pittsburgh, the Rev. T. J. Bigham, Chaplain of the Laymen's Missionary League, read a paper on "The Episcopal System of the Anglo-Saxon Church and the Reform of Theodore."

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Plan Sunday School Conventions—Speakers at Lenten Services.

THE SUNDAY SCHOOL COMMISSION of the diocese is planning three conventions to be held in the convocations of Columbus, Dayton and Cincinnati on November 22nd, 23rd, and 24th. The Rev. Franklin Cole Sherman, Department Secretary for Sunday Schools, has been invited to speak at these gatherings.

THE SPEAKERS for the Lenten Noon Day Services in Cincinnati at the Lyric Theatre, who have so far consented to come are Bishop Vincent, first week, Rev. C. C. Rollitt, Secretary of the Fourth Department, second week, Rev. Frederick Edwards of Milwaukee, third week, Rev. J. Howard Melish of Brooklyn, fourth week, Rev. James E. Freeman of Minneapolis, fifth week, and the Rev. Father Huntington, O.H.C., Passion week.

THE VERY REV. DEAN MATTHEWS, of St. Paul's Cathedral, Cincinnati, who was expected home two weeks ago has been delayed, with his family in London, England, by the serious illness of Miss Harriet Procter, an aunt, who accompanied the party.

THE REV. JOHN E. CURZON, secretary of the Fifth Department is visiting this diocese, and on Sunday October 22nd, preached at the Cathedral, the Church of the Advent, and Christ Church in Cincinnati. He is now in the Dayton Convocation.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Bishop Hall Improving — Meeting of Woman's Auxiliary.

IT IS CHEERING NEWS that Bishop Hall is steadily, although slowly, gaining in strength. Bishop Codman's visit to the diocese of eight days duration, including his services as chaplain at the Inauguration of the new President of the University., was appreciated and very acceptable.

THE WOMAN'S AUXILIARY of the diocese, which met at St. Luke's Church, St. Albans, on St. Luke's Oay, October 18th, was the annual meeting, largely attended, and quite successful. Addresses were made by Miss M. D. Ward, of Boston, the Rev. Y. Y. Tsu, of Shanghai, Miss M. Waterman of the Philippines, and the Rev. D. L. Sanford, of Hardwick, General Missionary. Miss C. R. Wheeler, of Burlington, recommended in her interesting address, among other matters, the use by the various branches of the course of study as published in the *Spirit of Missions*, and the raising of funds to send delegates to conferences and schools of Church Instruction. Thirty-eight branches had done work the past year, and all offerings, including boxes, and the united offering, had amounted to over $1,749. Two new branches were admitted into union, one at Isle La Mott, and one at Brandon. Miss C. R. Wheeler was continued as President, and the former officers were mostly re-elected. The usual appropriations were voted, including among others, $620 for Diocesan Missions, $600 for General Missions, and $100 for Bishop Hopkins Hall.

THE CHANCEL of St. Paul's Church, Burlington, is soon to be enlarged to make room for the new $10,000 organ, the gift of Mrs. Henry Wells, in memory of her husband. A tablet has been placed on the Church walls by Mr. Charles E. Allen and children in memory of Mrs. Allen, his wife, whose very useful life was spent in this parish. Renewed activities abound in this venerable and leading parish of the diocese.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

New St. Patrick's Mission—New House of Mercy Opened—Notes.

ALL SOULS MISSION was definitely started on its way Sunday, October 15th, when the Bishop of the diocese formally opened and blessed the chapel which had been erected. The following clergy were present to assist in the services: Rev. Drs. Bratenahl, H. Scott Smith, Randolph H. McKim, and Revs. R. P. Williams and Charles T. Warren. The Rev. Dr. Sterrett is the founder and first rector of the mission.

OWING to the regretted absence of Bishop Harding in New York, due to a family bereavement, he was unable to conduct the dedication ceremonies of Epiphany parish house on Tuesday, October 17th, as had been announced. The dedicatory service was conducted by the rector, Rev. Dr. R. H. McKim, who was supported on the platform by members of the vestry and wardens of the parish and invited guests, notably Rev. Roland Cotton Smith, D.D., rector of St. John's Church, and Rev. Wallace Radcliffe, D.D., pastor of New York Avenue Presbyterian Church. Dr. McKim gave an interesting resume of the good work of Epiphany. The senior warden,

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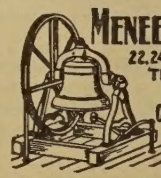
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Mr. Nathaniel Wilson, followed the rector in an address, in which he accepted for the parish the splendid gift tendered. Drs. Cotton Smith and Wallace Radcliffe also made addresses.

The new rector of St. Mark's Church, Rev. C. R. Stetson, is not due to assume charge of the parish until December 1. In the meantime the Rev. Mr. Bissell is *locum tenens*.

Instead of the Clericus meeting at the house of one of its members for lunch and discussion afterward, the October meeting was held Tuesday, October 17th, in St. John's parish hall, at 2 o'clock for discussion only—the subject of the discussion being the future of the Clericus. The throwing open of the doors of the Clericus wide enough to permit all the clergy to enter it who desired to do so found much favor. The Rev. William Tayloe Snyder presided.

At the laying of the cornerstone of the new $2,000,000 Masonic Temple on Sixteenth street, the Rev. William Tayloe Snyder, rector of the Church of the Incarnation, offered the opening prayer and gave the benediction.

Trinity Junior Brotherhood chapter, Washington, has assumed the responsibility of providing a special preacher on the third Sunday of every month for the pulpit of Trinity Church. Sunday, October 15th, the beginning of the series of special sermons, the Rev. C. W. Whitmore, chaplain of the Senior Brotherhood, was the preacher.

The Sunday School Institute convention, which was held last Wednesday at the Epiphany parish hall, was a great success from every point of view. Many interesting speeches were delivered, notably by tthe Rev. Messrs. Charles Fiske, Dr. Devries, J. J. Dimon, G. W. Atkinson, C. T. Warner, T. Hubert-Jones, and W. J. D. Thomas.

The Rev. W. L. Devries, Ph.D., Canon of the Cathedral, conducted a Sunday school conference in St. Thomas' Church, Croom, Prince George county, Md., Sunday, October 21st.

The communion service of St. George's parish, Accomac county, Va., has been sent to Washington to be placed with the proposed exhibition of colonial church silver. It was given by Queen Anne in 1712. Many churches of this diocese, especially in southern Maryland, could contribute some very interesting exhibits—notably, old St. Paul's parish, Prince George county.

On Sunday, October 22nd, a new mission was begun in St. Alban's parish, at 22 Foxhall road. This newest mission of St. Alban's bears the appropriate name of St. Patrick—appropriate because St. Patrick was a saint of the old British Church, who was born not far from Glasgow, Scotland, and eventually went over to Ireland as a missionary from the British Church, his father being one of its clergy; appropriate also because St. Alban's parish already has missions called after other great early Christian leaders of Britain—St. Columba and St. David, representing the evangelization of Scotland and Wales.

The new House of Mercy, and Rosemont chapel, in Klingle road, was formally opened on Tuesday, October 24th. The home is situated a short distance from the terminal of the Mount Pleasant car line. Looking out over the picturesque grounds of Rock Creek Park, its situation is ideal.

On Tuesday, November 7th, there will be given at the Ebbitt House a dinner under the auspices of the central missionary committee of this diocese. Distinguished speakers from out of town, as well as speakers from Washington itself, are expected to address the meeting on the bearing and influence of missionary work upon parochial activity—to show the correlation of the two.

WESTERN MASSACHUSETTS.

Thomas F. Davies, D.D., Bishop.

Diocesan Meeting of the Woman's Auxiliary—New Side Chapel at Worcester.

Usually a diocesan branch of the Woman's Auxiliary feels satisfied to have on its programme, for any special meeting, one missionary or outside speaker. The Western Massachusetts branch, at its autumnal meeting, held recently in St. George's Church, Lee, was favored with three fine addresses. The Rev. C. J. Sniffen, diocesan missionary, described the work of the Summer Training School at Heath, Mrs. Thomas C. Wetmore of Christ School, Arden, N. C., told of the good things being done for mountain boys, and Deaconess Goodwin gave an interesting address on "The Gift of Life to Christ's Work." The day was one of much interest and stimulation, opening as usual with a corporate communion, the Rev. Oscar A. Moore, rector, being celebrant.

A new side chapel has been arranged in All Saints' Church, Worcester. In the transept, on the Gospel side, a beautiful altar of marble has been placed, and a tesselated floor has been laid. A baptistery is in course of construction on the other side of the nave.

WESTERN NEW YORK.

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Meeting of Young Men's Brotherhood at Lyons—Geneva Clericus Meets.

A meeting of the young men of Grace Church, Lyons (the Rev. Dr. A. O. Sykes, rec-

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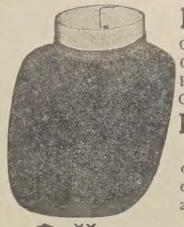

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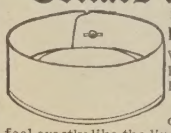

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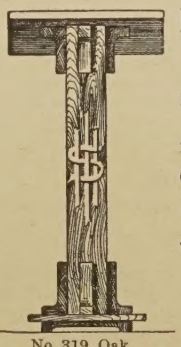

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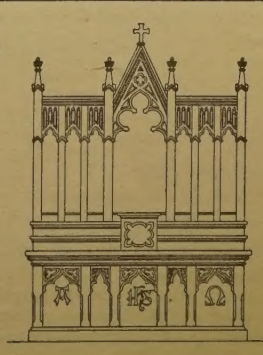

tor), was held in the parish house, October 19th, and a club was formed, to be known as the Grace Church Brotherhood. The object of this organization is to bring together the men of the parish and interest them in Church work. The following officers, to serve until January 1, 1912, were elected: President, Leonard S. Buell; Vice-President, John Starr; secretary, Burton Allee; Treasurer, Bertram J. Lehn; Executive Committee, George H. Miller, Walter Matthes, Vernon Lehn; Entertainment Committee, John W. Wolfe, Vernon Lehn, Gustave P. Matthes, Fred Miller, and John Starr.

THE GENEVA CLERICUS held its first meeting of the season on Tuesday, October 24th, at Trinity rectory, Geneva, and were entertained at luncheon by the rector, the Rev. Chas. M. Sills, D.D. The subject discussed was, "How Can We Improve Our Sunday Schools?" The Rev. Wm. Bours Clarke, rector of Trinity Church, Seneca Falls, read a paper in which he discussed Loisy's *The Gospel and the Church*, which provoked much interested criticism.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Progress on the New Church at Sheridan.

THE REV. EDWARD M. CROSS has returned to Sheridan after several weeks spent in the East, securing, through the kindness of a friend, a most complete set of plans for the new church. The basement is already nearly finished but, through an unfortunate occurrence, the work was stopped, and it may not be possible to finish the church this year. The whole parish, however, is alive with interest, and even at Eaton's ranch, eighteen miles distant, a bazaar recently held on a snowy day when the roads were extremely heavy, netted over $120.

CANADA.

News from the Various Dioceses.

Diocese of Saskatchewan.

THERE WAS a very large attendance at the ceremony of laying the corner stone of the first half of the Divinity College, (Emmanuel), at Saskatoon. The service was conducted by the Rev. Principal Lloyd, and the Bishop of the diocese, the Rt. Rev. J. A. Newham, laid the stone. There are seventy-six Divinity students this year, fifty-six being in residence. Among the large number present at the ceremony there were many students and deacons of the famed "sixty" who came with Archdeacon Lloyd in 1907 from England. Rugby School, England has given the chapel for the new college, and a great many gifts have come from outside the diocese.

Diocese of Calgary.

AT THE MEETING of the convention of the Laymen's Missionary Movement in Calgary, October 23d, an address was delivered by the Rev. Canon Sydney Gould, D.D., the general secretary of the Canadian Church Missionary Society, on "The Central Place of Missions in the Life of the Church."—THE BISHOP PINKHAM COLLEGE, which was opened in the fine new building, in the end of September, has very good prospects of usefulness. The principal is the Rev. A. P. Hayes, from Owen's College, Manchester, England, with a good staff of assistants.

Diocese of Niagara.

THE DEATH of the rector of Acton, the Rev. Robert Ferdinand Kelleman, took place October 16th, after only a week's illness. He had preached on the last Sunday but one before his death. Great sorrow was felt at his early decease (he was only 37) by all his brother clergy. The funeral service was conducted by the Ven. Archdeacon Fornext, representing the Bishop, who was unable to be present.—THE NEW RECTOR of St. George's Church, St. Catherine's, the Rev. L. W. B. Broughall, was inducted to the parish by Bishop Clark. A large number of clergy was present, among them the father and one of the brothers of the new rector.

Diocese of Columbia.

THERE WAS a very large congregation present in Christ Church Cathedral, Vancouver, on the evening of October 8th, to hear Bishop Perrin give his farewell sermon. He took for his text, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."

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